

ΒΑΣΙΛΙΚΟΝ

ΔΕΚΡΟΝ.

OR

*K. James I. King  
of G. B. & I.*

**HIS MAJESTIES  
INSTRUCTIONS TO  
HIS DEAREST SONNE,  
HENRY THE  
PRINCE.**



**AT LONDON**

Imprinted by *Felix Kyngston*, for *John Norton*, according to the copie printed  
at *Edenburgh*. 1603.



BAZILIKON

LONDON

OR

HIS MAJESTIES

INSTRUMENTS TO

HIS DEAREST SON

HENRY THE

SEVENTH



LONDON

Printed by J. K. for the Author

at the ...

1681



## THE ARGVMENT.

### SONNET.

**G**od giues not Kings the stile of Gods in vaine,  
If on his throne his Scepter doe they swey:  
And as their subiects ought them to obey,  
So Kings should feare and serue their God againe.  
If then ye would enioy a happie raigne,  
Obserue the statutes of your beauenly King,  
And from his Law, make all your Lawes to spring:  
Since his Lieutenant here ye should remaine,  
Reward the iust, be steadfast, true, and plaine,  
Represse the proud, maintaining aye the right,  
Walke alwaies so, as ever in his sight,  
Who guards the godly, plaguing the prophane:  
And so ye shall in Princely vertues shine,  
Resembling right your mightie King Diuine.

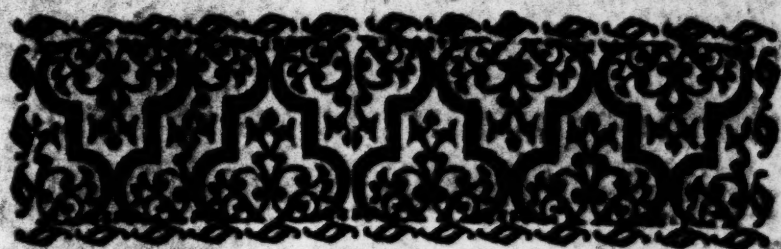


# THE ARGUMENT.

S O N N E T.

Ought not I to be the life of Gods in mine,  
 And on his throne his scepter has he layd;  
 And as their subjects ought to obey,  
 So Kings should love and serve their God againe.  
 If then you would enjoy a happy reigne,  
 Observe the limits of your earthly King.  
 And from his Law, make all your Lawes to spring:  
 Since his Law standeth, we should remaine,  
 Remind the King, be best, true, and plain.  
 Repress the strong, maintaining all the right,  
 And let the weak, so as our Law is,  
 And the Law is Gods, and his the ordinance:  
 And so we shall in Justice ever live,  
 And in your right, your righteous King Divine.





TO HENRY  
MY DEAREST  
SONNE, AND

*naturall succes-  
sor.*



Home-to can so  
rightlie apper-  
taine this booke  
of instructions  
to a Prince in all  
the points of his calling, as well  
generall, as a Christian towards  
God; as particular, as a King  
towards his people? Whome-  
to, I say, can it so justly apper-  
taine, as vnto you my dearest

)( 4

Sonne

## THE EPISTLE.

Sonne ? Since I the Authour thereof as your naturall Father, must be carefull for your godly and vertuous education, as my eldest Sonne, and the first fruits of Gods blessing towards me in my posteritie: and as a King must timousslie provide for your training vp in all the points of a Kings office; since yee are my naturall and lawfull successor therein; that being rightlie informed hereby, of the weight of your burthen, ye may in time begin to consider, that being borne to be a King, ye are rather borne to *onus*, then *bonus*: not excellling all your people so farre in ranke and honour, as in daily care and hazardous paines-taking,

## THE EPISTLE.

king, for the dutifull administration of that great office, that God hath laid vpon your shoulders. Laying so a iust symmetric and proportion, betwixt the height of your honourable place, and the heauie weight of your great charge: and consequentlie, in case of failing, which God forbid, of the sadnesse of your fall, according to the proportion of that height. I haue therefore for the greater ease to your memorie, and that ye may at the first, cast vp any part that ye haue to do with, deuided this treatise in three parts. The first teacheth you your dutie towards God as a Christian: the next, your dutie in your office as a King: and



## THE EPISTLE.

and the third informeth you how to behaue your selfe in indifferent things, which of themselues are neither right nor wrong, but according as they are rightlie or wrong v-  
fed; and yet will serue according to your behauiour therein, to augment or empaire your fame & authoritie at the hands of your people. Receiue and welcome this booke then, as a faithfull Preceptour and counsellor vnto you: which, because my affaires will not permit me euer to be present with you, I ordaine to be a resident faithfull admonisher of you. And because the hovyre of death, is vncertaine to me, as vnto all flesh, I leaue it as my  
Testa-

## THE EPISTLE.

Testament and latter-will vn-  
to you. Charging you in the  
presence of GOD, and by the  
fatherlie authoritie I haue o-  
uer you, that yee keepe it e-  
uer with you, as carefullie, as  
*Alexander* did the *Iliads* of *Ho-*  
*mer*. Ye will finde it a iust and  
impartiall counsellor ; neither  
flattering you in anie vice, nor  
importuning you at vnmeete  
times. It will not come vncal-  
led, neither speake vnspee-  
red at : and yet conferring  
with it when yee are at quiet,  
yee shall say with *Scipio*, that  
yee are *nunquam minus solus,*  
*quam cum solus*. To conclude  
then, I charge you, as euer ye  
thinke to deserue my father-  
lie blessing, to follovve and  
put

## THE EPISTLE.

put in practise, as farre as lieth  
in you, the precepts hereafter  
following. And if yee followe  
the contrarie course, I take the  
great God to record, that this  
booke shall one day be a wit-  
nesse betwixt me and you, and  
shall procure to bee ratified in  
heauen, the curse that in that  
case here I giue vnto you. For I  
protest before that great God,  
I had rather not bee a Father,  
and childlesse, then be a Father  
of wicked children. But ho-  
ping, yea euen promising vnto  
my selfe, that God, who in his  
great blessing sent you vnto  
me, shall in the same blessing,  
as he hath giuen me a Sonne,  
so make him a good, and a  
godlie Sonne, not repenting  
him



THE EPISTLE.

him of his mercie shewed vn-  
to me: I end, with my earnest  
prayer to God, to worke effe-  
ctuellie into you, the fruites of  
that blessing, which here  
from my hart I be-  
stow vpon  
you.

*Your louing Father.*

I. R.

THE FIRST

him of his merits, that he  
to me: I am, with my own  
prayer to God, to work effect  
to the glory of his name  
this is the whole of my prayer

THE SECOND

THE THIRD

THE FOURTH

THE FIFTH

THE SIXTH

THE SEVENTH

THE EIGHTH

THE NINTH

THE TENTH

THE ELEVENTH

THE TWELFTH

THE THIRTEENTH

THE FOURTEENTH

THE FIFTEENTH

THE SIXTEENTH

THE SEVENTEENTH

THE EIGHTEENTH

THE NINETEENTH

THE TWENTIETH



## To the Reader.



*Haritable Reader, it is  
one of the golden sen-  
tences which Christ  
our Saviour uttered to  
his Apostles, that  
there is nothing so*

*Luke 12.*

*couered, that shal not be reuealed, nei-  
ther so hid, that shall not be knowne:  
and whatsoeuer they haue spoken in  
darknesse, should bee heard in the  
light: and that which they had spo-  
ken in the eare in secret place, should  
be publiklie preached on the tops of  
the houses. And since he hath said it,  
most true must it bee, since the anchor  
thereof is the fountaine and very being of  
truth. Which should moue all godlie and  
honest men, to bee very warie in all their  
secretest actions, and whatsoeuer midde-  
ses they vse for attaining to their most wi-*

*A*

*shed*



## TO THE READER.

shed ends: least otherwaies how avowable  
sooner the mark be, where-at they aime, the  
middesses being discovered to be shamefull,  
whereby they climbe; it may turne to the  
disgrace both of the good work it selfe, and  
of the authour thereof: since the deepest of  
our secrets, cā not be hid from that al-seeing  
eye, and penetrant light, pearcing through  
the bowels of verie darknesse it selfe.

But as this is generallie true in the acti-  
ons of all men, so is it more speciallie true  
in the affaires of Kings. For Kings being  
publike persons, by reason of their office  
and authoritie, are as it were set (as it was  
sayd of old) upon a publike stage, in the  
sight of all the people; where all the behol-  
ders eyes are attentivelie bent, to looke and  
pry in the least circumstance of their secre-  
test drifcs. Which should make Kings the  
more caresfull, not to harbour the secretest  
thought in their minde, but such as in the  
owne time they shall not be ashamed open-  
lie to avouch: assuring themselues, that  
time the mother of verity, will in the dewe  
season bring her owne daughter to perfe-  
ction.

The true practise hereof, I have as a  
King

## TO THE READER.

King, oft found in my owne person; though  
 I thanke God, neuer to my shame: hauing  
 laide my count, euer to walke as in the  
 eyes of the Almighty, examining euer so  
 the secretest of my driftes, before I gaue  
 them course, as how they might some day  
 byde the touchstone of a publike tryall.  
 And amongst the rest of my secret acti-  
 ons, which haue (unlooked for of me) come  
 to publick knowledge, it hath so fared  
 with my *Baronius* *Sen*, directed to my  
 eldest sonne; which I wrote for exer-  
 cise of my owne ingene, and instructi-  
 on of him, who is appointed by God (I  
 hope) to sit on my Throne after me. For  
 the purpose and matter thereof being only  
 fit for a King, as teaching him his office;  
 and the person whome-for it was ordai-  
 ned, a Kings heire, whose secret counsellor  
 and faithfull admonisher it must bee; I  
 thought it no waies conuenient, nor come-  
 lie, that either it should to all be proclay-  
 med, which to one onely appertained (&  
 specially being a messenger betwixt two so  
 coniunct persons) or yet that the mould,  
 whereupon he should frame his future be-  
 hauiour, when he comes both vnto the per-

## TO THE READER.

fection of his yeeres, and possession of his inheritance, should before the hand, bee made common to the people, the subiect of his future happie gouernment. And therefore for the more secret, and close keeping of them, I onely permitted seauen of them to be printed, the Printer being first sworn for secrecie: and these seauen I dispersed amongst some of my trustiest seruants, to be kept close by them: least in case by the iniquitie, or wearing of time, any of them might haue been lost, yet some of them might haue remained after me, as witnesses to my Sonne, both of the honest integritie of my heart, and of my fatherlie affection and naturall care towards him. But since contrarie to my intention and expectation, as I haue already said, this booke is now vented, and set forth to the publike view of the world, and consequently, subiect to euery mans censure, as the current of his affection leades him; I am now forced, as well for resisting to the malice of the children of enuie, who like waspes, suckes venome out of euery wholesome hearbe; as for the satisfaction of the godly honest sort, in any thing that they  
may



## TO THE READER.

may mistake therein; both to publish and spread the true copies thereof, for defacing of the false copies that are already spread, as I am enformed: as likewise, by this preface, to cleere such parts thereof, as in respect of the concised shortnes of my stile, may be misinterpreted therein.

To come then particularlie to the matter of my booke, there are two speciall great points, which (as I am informed) the malicious sort of men haue detracted therein; and some of the honest sort haue seemed a little to mistake: whereof the first and greatest is, that some sentences therein should seeme to furnish groundes to men, to doubt of my sinceritie in that Religion, which I haue euer constantly professed: the other is, that in some partes thereof, I should seeme to nourish in my minde, a vindictiue resolution against England, or at the least, some principalles there, for the Queene my mothers quarrell.

The first calumnie (most grieuous indeede) is grounded vpon the sharpe and bitter words, that therein are vsed in the description of the humours of Puritanes,

## TO THE READER.

and rash-headie preachers, that thinke  
it their honour to contend with Kings, &  
perturbe whole kingdomes. The other  
point is onely grounded upon the strait  
charge I giue my Sonne, not to beare, nor  
suffer any unreuerent speeches or bookes  
against any of his parents or progenitors:  
wherein I doe alleage my owne experience  
anent the Queene my mother: affirming  
that I neuer founde any, that were of per-  
fite age the time of her raigne here, so sted-  
fastly true to me in al my troubles, as these  
that constantly kept their alleageance to  
her in her time. But if the charitable rea-  
der will aduisedlie consider, both the me-  
thode and matter of my treatise, hee will  
easilie iudge, what wrong I haue sustained  
by the carping at both. For my booke,  
suppose very small, being deuyled in three  
seuerall parts; the first part thereof onely  
treates of a Kings duetie towards God in  
Religion: wherein I haue so clearlie made  
professon of my Religion, calling it the  
Religion wherein I was brought up, and  
euer made professon of, and wishing him  
euer to continue in the same, as the onely  
true forme of Gods worship; that I would  
haue

## TO THE READER.

haue thought my sincere plainnesse in that first part vpon that subiect, should haue ditted the mouth of the most enuious Momus, that euer hell did hatche, from barking at any other part of my booke vpon that ground; except they would alledge me to be contrarie to my selfe, which in so small a volume, would smell of too great weaknesse, and sliprinesse of memorie. And the second part of my booke, teaches my sonne howe to vse his office, in the administration of iustice, and politike gouernement: the third onely contayning a Kings outward behauiour in indifferent things; what agreeance and conformitie he ought to keepe betwixt his outward behauiour in these things, and the veritious qualities of his minde: & how they should serue for trunſhe-men, to interpret the inwarde disposition of the minde, to the eyes of them that cannot see farther within him, and therefore must onely iudge of him by the outward appearance. So as if there were no more to be looked into, but the very methode and order of the booke, it will sufficientlie cleare me of that first and grienous est imputation, in the point of Religion:



## TO THE READER.

ligion: since in the first part, where Religion is onely treated of, I speake so plainly. And what in other parts I speake of Puritanes, it is onely of their morall faults, in that part where I speake of policie: declaring when they contemne the law and soveraigne authoritie, what example punishment they deserue for the same. And now as to the matter it selfe where-upon this skandale is taken, that I may sufficiently satisfie all honest men, and by a iust apologie raise up a brasen wall or bulwark against all the darts of the envious, I will the more narrowly rippe up the wordes, whereat they seeme to bee somewhat stomacked.

First then, as to the name of Puritanes, I am not ignorant that the stile thereof doth properly belong onely to that vile sect amongst the Anabaptists, called the Familie of loue; because they thinke themselves onely pure, and in a manner, without sinne, the onely true Church, and only worthie to bee participant of the Sacraments; and all the rest of the world to be but abomination in the sight of God. Of this speciall sect I principally meane, when

## TO THE READER.

I speake of Puritanes; diuers of them, as Browne, Penrie, and others, hauing at sundrie times come in Scotland, to sowe their popple amongst vs (and from my heart I wish, that they had left no schollers behinde them, who by their frutes will in the owne time be manifested) and partly, indeede, I giue this stile to such brainsick and headie preachers their disciples and followers, as refusing to be called of that sect, yet participates too much with their humours, in maintaining the aboue mentioned errors; not onely agreeing with the generall rule of all Anabaptists, in the contempt of the ciuill Magistrate, and in leaning to their owne dreames and reuelations; but particularly with this sect, in accounting all men prophane that sweares not to all their fantasies; in making for euerie particular question of the policie of the Church, as great commotion, as if the article of the Trinitie were called in controuersie; in making the Scriptures to be ruled by their conscience, and not their conscience by the Scripture; and he that denies the least iot of their grounds, sit tibi tanquam ethnicus & publicanus;  
not

## TO THE READER.

not worthy to enjoy the benefite of breathing, much lesse to participate with them of the Sacraments : and before that any of their grounds be impugned, let King, people, law and all be tread under foote. Such holie warres are to be preferred to an ungodlie peace : no, in such cases, Christian princes are not only to be resisted unto, but not to be prayed for. For prayer must come of Faith, and it is revealed to their consciences, that God will heare no prayer for such a Prince. Iudge then, Christian reader, if I wrong this sort of people, in giving them the style of that sect, whose errors they imitate : and since they are contented to weare their liverie, let them not bee ashamed to borrowe also their name. It is onely of this kind of men, that in this book I write so sharplie ; and whome I wishe my Sonne to punishe, in-case they refuse to obey the lawe, and will not cease to stir-up a rebellion. Whome against I have written the more bitterlie, in respect of diuers famous libels, & iniurious speeches spread by some of them, not onely dishonourably inclined against all Christian princes, but even reprochfull to our profession and religion.



## TO THE READER.

ligian, in respect they are come out under  
coullour thereof: and yet were neuer an-  
swered but by Papists, who generally med-  
dle aswell against them, as the religion it  
selfe; whereby the shandale was rather  
doubled, then taken away. But on the o-  
ther part, I protest upon mine honour, I  
meane it not generally of all Preachers, or  
others, that likes better of the single forme  
of policie in our Church, then of the many  
ceremonies in the Church of England; that  
are perswaded, that their Bishops smells of  
a Papall supremacie, that the Surplise, the  
cornerd cap, and such like, are the out-  
ward badges of Popish errors. No, I am  
so farre from being contentious in these  
things, (which for my owne part I ever  
esteemed as indifferent) as I doe equally  
loue and honour the learned and grane  
men of either of these opinions. It can  
no waies become me to pronounce so light-  
ly a sentence, in so olde a controuersie. We  
all (God bee praised) doe agree in the  
grounds, and the bitterness of men upon  
such questions, doth but trouble the peace  
of the Church; and giues aduantage and  
entry to the Papists by our diuision. But  
towards

## TO THE READER.

towards them, I onely vse this prouision, that where the Law is otherwayes, they may content themselues soberly and quietly with their owne opinions, not resisting to the authoritie, nor breaking the law of the countrie; neither about all, stirring any rebellion or schisme: but possessing their soules in peace, let them preasse by patience, and well grounded reasons, either to perswade all the rest to like of their iudgements; or where they see better grounds on the other part, not to be ashamed peaceable to incline thereunto, laying aside all preoccupied opinions.

And that this is the onely meaning of my booke, and not any colanesse or crack in Religion, that place doth plainlie witnessse, where, after I haue spoken of the faults in our Ecclesiasticall estate, I exhort my sonne to bee beneficiall vnto the good men of the Ministrie; praising God there, 57 That there is presently a sufficient number of good men of them in this kingdome: and yet are they all knowne to be against the forme of the English Church. Yea, so farre I am in that place from admitting corruption in Religion, as I wish him in  
pro-

## TO THE READER.

promouing them, to use such caution, as may preserve their estate from creeping to corruption; ever using that forme thorough the whole booke, where euer I speake of bad preachers, teaching them some of the ministers, and not Ministers or Ministrie in generall. And so conclude this point of Religion, what indifferencie of Religion can Momus call that in me, where, speaking of my sonnes mariage (in case it pleased God before that time to cut the threed of my life) I plainlie forewarne him of the inconueniences that were like to insue, in case he should marrie any that be of a different profession in Religion from him: notwithstanding that the number of Princes professing our Religion bee so small, as it is hard so foresee, how he can be that way, meetly matched according to his ranke.

And as for the other point, that by some parts in this booke, it should appeare, p. 32 that I doe nourish in my minde, a vindictiue resolution against England, or some principals there; it is surelie more then wonderfull vnto me, vpon what grounds they can haue gathered such conclusions.

For



## TO THE READER.

For as upon the one part, I neither by  
 name nor description point out England in  
 that part of my discourse; so upon the o-  
 ther, I plainly bewray my meaning to be of  
 Scottish-men, where I conclude that pur-  
 pose in these termes: that the love I beare  
 to my Son, hath mooued me to be so plaine  
 in this argumēt: for so that I discharge my  
 conscience to him in uttering the veritie, I  
 care not what any traitour or treason-al-  
 lower doe thinke of it. And English-men  
 could not therby be meant, since they could  
 be no traitors, where they ought no allea-  
 giance. I am not ignorant of a wise and  
 Princely apothegme, which the same  
 Queene of England uttered about the  
 time of hir owne coronation. But the drift  
 of that discourse doth fully cleare my inten-  
 tion, being onely grounded upon that pre-  
 cept to my Sonne, that he should not permit  
 any vnreuerent detracting of his predeces-  
 sors; bringing in that purpose of my mo-  
 ther onely for an example of my experience  
 anent Scottish-men, without vsing any  
 perswading to him of reuenge. For a Kings  
 giuing of any fault the dew stile, inferres no  
 reduction of the faulters pardon. No, I am  
 by

## TO THE READER.

by a degree nearer of kinne unto my mother then he is, neither thinke I my selfe, either that unworthie, or that neere my ende, that I neede to make such a Dauidicall testament; since I haue euer thought it the dutie of a worthie Prince, rather with a pike, then a pen, to write his iust reuenge. But in this matter I haue no delight to be large, wishing all men to iudge of my future projects, according to my by-past actions.

Thus hauing as much insisted in the clearing of these two points, as will (I hope) giue sufficient satisfaction to all honest men, and leauing the enuious to the foode of their owne venome; I will heartilie pray thee, louing reader, charitable to conceiue of my honest intention in this booke. I knowe the greatest part of the people of this whole Ile, haue been very curious for a sight thereof: some for the loue they beare mee, either being particularlie acquainted with me, or by a good report that perhappes they haue heard of mee; and therefore longed to see any thing, that proceeded from that authour whome they so loued and honoured; since bookes are vnde

Idees

## TO THE READER

*Idees of the authors minde. Some onely for  
meere curiositie, that thinke it their ho-  
nour to know all new things, were curious  
to glut their eyes therewith, only that they  
might vaunt them to haue seene it: and  
some fraughted with causelesse enuie at  
the authour, did greedilie search out the  
booke, thinking their stomacke fit enough,  
for turning neuer so wholesome foode into  
noysome and infectiue humours. So as  
this their great concurrence in curiositie,  
(though proceeding from farre different  
complexions) hath enforced the vn-timous  
divulging of this booke, farre contrarie  
to my intention, as I haue already said. To  
which hydra of diuerslie enclined specta-  
tors, I haue no targe to oppone but plain-  
nesse, patience, and sinceritie: plainnesse,  
for resoluing and satisfying of the first  
sort; patience, for to beare with the shal-  
lownesse of the next; and sinceritie to de-  
fie the malice of the third withall. Though  
I cannot please all men therein, I am con-  
tented so that I onely please the vertuous  
sort: and though they also finde not euerie  
thing therein, so fullie to answere their  
expectation, as the argument would seeme*



## TO THE READER.

to require; although I would wish them modestly to remember, that God hath not bestowed all his gifts upon one, but parted them by a Iustice distributive; and that many eyes sees more then one; and that the varietie of mens minds in such, that tot capita tot sensus; yea and that euen the very faces, that God hath by nature brought forth in the world, doe every one in some of their particular lineaments, differ from any other: yet in truth it was not my intention in handling of this purpose (as it is easie to perceiue) fully to set downe here all such grounds, as might out of the best writers haue been alledged, and out of my owne invention and experience added, for the persite institution of a King: but onely to giue some such precepts to my owne Sonne, for the government of this Kingdome, as was meetest for him to be instructed in, and best became me to be the informer of.

If I in this booke haue been too particularly plaine, impute it to the necessitie of the subiect, not so much being ordained for the institution of a Prince in generall, as I haue said, as containing particular

## TO THE READER.

precepts to my Sonne in speciall: whereof he could haue made but a generall vse, if they had not contained the particular diseases of this kingdome, with the best remedies for the same; which it became me best as a King, hauing learned both the theoricke and practicke thereof, more plainely to expresse, then any simple schoole-man, that onely knowes matters of Kingdomes by contemplation.

But if in some places it seems too obscure, impute it to the shortnesse thereof, being both for the respect of my selfe, and of my Sonne, constrained thereunto: my owne respect, for fault of leasure, being so continually occupied in the affaires of my office, as my great burthen, and rest-lesse fastherie is more then knowne, to all that knowes or heares of me: for my Sonnes respect, because I know by my selfe, that a Prince so long as he is young, will be so carried away with some sorte of delight or other, that he cannot patiently abide the reading of any large volume: and when he comes to a full maturitie of age, he must be so busied in the active part of his charge, as he will not bee permitted to bestow many houres  
upon

## TO THE READER.

upon the contemplative part thereof. So as it was neither fit for him, nor possible for mee, to haue made this treatise any more ample then it is. Indeede I am little beholden to the curiositie of some, who thinking it too large already (as appeares) for lacke of leasure to copie it, drew some notes out of it, for speeds sake; putting in the one halfe of the purpose, and leauing out the other: not unlike the man that alleadged that part of the Psalme, non est Deus, but left out the preceding words, Dixit insipiens in corde suo. And of these notes, making a little pamphlet (lacking both my methode and halfe of my matter) entituled it, forsooth, the Kings Testament: as if I had eiked a third Testament of my owne, to the two that are in the holie Scriptures. It is true that in a place thereof, for affirmation of the purpose I am speaking of to my Sonne, I bring my selfe in there, as speaking upon my Testament: for in that sense, euerie record in write of a mans opinion in any thing (in respect that papers out-lines their authors) is as it were a Testament of that mans will in that case: and in that sense it



## TO THE READER.

is; that in that place I call this treatise a Testament. But from any particular sentence in a booke, to giue the booke it selfe a title, is as ridiculous, as to stile the booke of the Psalmes, the booke of Dixit insipiens, because with these words one of them doth begin.

Well, leauing these new baptisfers and blockers of other mens books, to their owne follies, I returne to my purpose, anent the shortnesse of this booke: suspecting that all my excuses for the shortnesse thereof, shall not satisfie some, especially in our neighbour countrie: who though, that as I haue so narrowly in this treatise touched all the principall sicknesses in our kingdome, with ouertures for the remedies thereof, as I said before: so looked they to haue found something therein, that should haue touched the sicknesses of their state, in the like sort. But they will easily excuse me thereof, if they will consider the forme I haue used in this treatise; wherein I onely teach my Sonne, out of my owne experience, what forme of gouernment is fittest for this Kingdome: and in one part thereof speaking of the bordours, I plainly there doe excuse

## TO THE READER.

ease my selfe, that I will speake nothing of  
 the state of England, as a matter wherein  
 I neuer had experience. I know, indeede,  
 no Kingdome lacks her owne diseases,  
 and likewayes what interest I haue in the  
 prosperitie of that state: for although I  
 would be silent, my blood and discent doth  
 sufficiently proclaime it. But notwith-  
 standing, since there is a lawfull Queene  
 there presently raigning, who hath so long  
 with so great wisdom and felicitie go-  
 uerned her Kingdomes, as (I must in true  
 sinceritie confesse) the like hath not been  
 read nor heard of, either in our time, or  
 since the dayes of the Romane Emperour  
 Augustus, it could no wayes become me,  
 farre inferiour to her in knowledge and  
 experience, to bee a busie bodie in other  
 Princes matters, and to fish in other folkes  
 waters, as the proverbe is. No, I hope by the  
 contrarie (with Gods grace) euer to keepe  
 that Christian rule, To doe as I would be  
 done to: and I doubt nothing, yea euen in  
 her name I dare promise, by the bypast ex-  
 perience of her happie government, as I  
 haue already said, that no good subject  
 shall be more carefull to enforme her of any

# TO THE READER

corruptions stolen in in her state: then she shall be zealous for the discharge of her conscience and honour, to see the same purged and restored to the auncient integrity: and further, during her time, becomes we least of any to meddle in.

And thus having resolved all the doubts, so farre as I can imagine may be moued against this treatise; it onely rests to pray thee (charitable reader) so interpret favourably this birth of mine, according to the integritie of the author, and not looking for perfection in the worke it selfe. As for my part, I onely glorie thereof in this point, that I trust no sort of vertue is condemned, nor any degree of vice allowed in it: and that (though it be not perhaps so gorgeously decked, and richly attired as it ought to be) it is at the least rightly proportioned in all the members, without any monstrous deformitie in any of them: and specially that since it was first written in secret, and is now published, not of ambition, but of a kinde of necessitie, it must be taken of al men, for the true image of my very minde, and forme of the rule, which I haue prescribed to my selfe and mine.

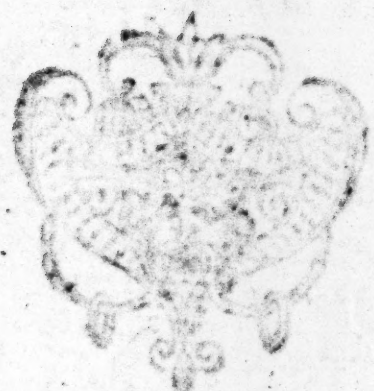


## TO THE READER.

mine. Which as in all my actions I haue  
hitherto preassed to expresse, so farre as the  
nature of my charge, and the condition of  
time would permit me : so beareth it a dis-  
couerie of that, which may be looked for at  
my hand, and where-to, euen in my secret  
thoughts, I haue engaged my selfe for the  
time to come. And thus in a firme trust,  
that it shall please God, who with my being  
and Crowne, gaue me this mind, to main-  
taine and augment the same in me and my  
posteritie, to the discharge of our consci-  
ence, the maintenance of our honor, and  
weale of our people, I bid thee  
hartely fare-well.



...in all my actions I have  
...to express to you as the  
...and the condition of  
...I have in a dis-  
...may be looked for as  
...as my secret  
...I have engaged my self for the  
...And that is a true  
...God who will my being  
...to remain  
...and my  
...our con-  
...and  
...of our people, and  
...of the





OF  
A KINGS CHRIS-  
TIAN DVTIE TO-  
WARDS GOD.

THE FIRST BOOKE.



Since he cannot be thought  
worthy to rule and com-  
maund others, that can-  
not rule and dantone his  
owne proper affections  
and vnreasonable appetites, so can he  
not be thought worthie to gouerne a  
Christian people knowing and fea-  
ring God, that in his own person and  
heart, feareth not and loueth not the  
Diuine Majestie. Neither can anie  
thing in his gouernment succeed wel  
with him (deuise and labour as he list)  
as comming from a filthie spring, if  
his person be vn sanctified: for (as that  
royall

*The true  
ground of  
good go-  
uernment.*



**Psal. 127. 1.** royall Prophet saith, *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the Citie, the keepers watch it in vaine:* in respect the blessing of God hath only power to giue the successe thereunto: and

**1. Cor. 3. 6.** as Paul saith, he planteth, *Apollos watereth; but it is God onely that giueth the increase.* Therefore (my sonne) first

*Double bond  
of a Prince  
to God,*

of all things, learne to know and loue that **G O D**, whome-to yee haue a double obligation; first, for that hee made you a man; and next, for that he made you a little God to sitte on his Throne, and rule ouer other men. Remember, that as in dignitie hee hath erected you aboue others, so ought yee in thankfulnessse towards him, goe as farre beyond all others. A moate in anothers eye, is a beame into yours: a blemish in another, is a leprouse byle into you: and a veniall sinne (as the Papists call it) in another, is a great crime into you. Thinke not therefore, that the highnes of your dignitie diminisheth your faults (much lesse giueth you a licence to sin) but by

*The great-  
nes of the  
faults of a  
Prince.*

by the contrarie, your fault shal be ag-  
 grauated, according to the height of  
 your dignitie; any sinne that ye com-  
 mit, not being a single sin, procuring  
 but the fall of one; but being an ex-  
 emplare sinne, and therefore drawing  
 with it the whole multitude to bee  
 guiltie of the same. Remember then,  
 that this glistering worldlie glorie of  
 Kings, is giuen them by God, to teach *The true*  
 them to preasse so to glister and shine *glorie of*  
 before their people, in al works of san- *Kings.*  
 ctification & righteousness, that their  
 persons as bright lampes of godlines  
 and vertue may, going in and out be-  
 fore their people, giue light to al their  
 steps. Remēber also, that by the right  
 knowledge, and feare of God (which  
 is the beginning of wisdom, as Salomon *Prou. 9. 10.*  
 saith) ye shall know all the things ne-  
 cessarie for the discharge of your du-  
 tie, both as a Christian, and as a King;  
 seeing in him, as in a mirrour, the  
 course of all earthlie things, whereof  
 he is the spring and only moouer.

Now, the onely way to bring you *The meanes*  
 to this knowledge, is diligentlie to *to know*  
*God.*

reade his word, and earnestly to pray  
for the right vnderstanding thereof.  
*Search the Scriptures, saith Christ, for  
they beare testimonie of me : and the  
whole Scripture, saith Paul, is giuen by  
inspiration of God, and is profitable to  
teach, to conuince, to correct, & to instruct  
in righteousness; that the man of God may  
be absolute, being made perfite vnto al good  
workes. And most properlie of any o-  
ther, belongeth the reading thereof  
vnto kings, since in that part of Scrip-  
ture, where the godlie Kings are first  
made mention off, that were ordai-  
ned to rule ouer the people of God,  
there is an expresse and most notable  
exhortation and commaundement  
giuen them, to reade and meditate in  
the law of God. I ioyne to this, the  
carefull hearing of the doctrine with  
attendance and reuerence : For saith  
commeth by hearing, saith the same A-  
postle. But aboue all, beware yee  
wrest not the word to your owne ap-  
petite, as ouer many doe, making it  
like a bell to sound as ye please to in-  
terprete : but by the contrarie, frame  
all*

Ioh. 5. 39.

2. Timot. 3.  
16. 17.

Deut. 17.

Rom. 10. 17



all your affections, to follow precisely the rule there set downe.

The whole Scripture chiefly containeth two things: a command, and a prohibition; to do such things, and to abstaine from the contrarie. Obey in both; neither thinke it enough to abstaine from euill, and do no good: nor thinke not that if ye doe manie good things, it may serue you for a cloake to mixe euil turnes therewith.

*Wherein chiefly the whole Scripture consisteth.*

And as in these two points, the whole Scripture principallie consisteth: so in two degrees standeth the whole seruice of God by man: interiour, or vpward; exteriour, or downward: the first, by prayer in faith towards God; the next, by workes flowing therefra before the world: which is nothing else, but the exercise of Religion towards God, and of equitie towards your neighbour.

*Two degrees of the seruice of God.*

As for the particular poynts of Religion, I neede not to dilate them; I am no hypocrite, follow my footestepes, and your owne present education therein. I thanke God, I

*A reasonable pattern.*

reade his word, and earnestly to pray  
for the right vnderstanding thereof.  
*Search the Scriptures, saith Christ, for  
they beare testimonie of me : and the  
whole Scripture, saith Paul, is giuen by  
inspiration of God, and is profitable to  
teach, to conuince, to correct, & to instruct  
in righteousness; that the man of God may  
be absolute, being made perfit vnto al good  
workes. And most properlie of any o-  
ther, belongeth the reading thereof  
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ture, where the godlie Kings are first  
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*A reasonable pattern.*



was neuer ashamed to giue account of my profession, howsoever the malicious lying tongues of some haue traduced me: and if my conscience had not resolved me, that all my Religion presently professed by me and my kingdome, was grounded vpon the plaine wordes of the Scripture, without the which all points of Religion are superfluous, as anie thing contrarie to the same is abomination, I had neuer outwardlie avowed it, for pleasure or awe of any flesh.

And as for the points of equitie towards your neighbour (because that will fall in properlie, vpon the second part concerning a kings office) I leaue it to the owne roome.

*Religion.*

For the first part then of mans seruice to his God, which is Religion, that is, the worshippe of God according to his revealed will, it is wholie grounded vpon the Scripture, as I haue already sayd, quickened by faith, and conserued by conscience. For the Scripture, I haue now spoken of it in generall: but that ye may  
the

the more readilie make choise of any part thereof, for your instruction or comfort, remember shortlie this methode.

The whole Scripture is dited by Gods spirit, thereby, as by his liuelie word, to instruct and rule the whole Church militant to the ende of the world. It is composed of two parts, the Olde and new Testament. The grounde of the former is the Law, which sheweth our sinne, and containeth justice: the ground of the other is Christ, who pardoning sinne containeth grace. The summe of the Law is the tenne Commandements, more largelic dilated in the bookes of *Moses*, interpreted and applied by the Prophets, and by the histories, are the examples shewed of obedience or disobedience thereto, and what *premium* or *pen*: was accordinglye giuen by God. But because no man was able to keepe the Law, nor any part thereof, it pleased God of his infinite wisdomme and goodnesse, to incarnate his onely Sonne in

*The methode of Scripture*

*Of the Law*

show

C 4

our

our nature, for satisfaction of his iustice in his suffering for vs : that since we could not be saued by doing, wee might at least, be saued by beleewing.

*Of Grace.*

The ground therefore of the word of grace, is contained in the foure histories of the birth, life, death, resurrection and ascension of Christ. The larger interpretation and vse thereof, is contained in the Epistles of the Apostles : and the practise in the faithfull or vnfaithfull, with the historie of the infancie and first progresse of the Church is contained in the acts.

*Vse of the Law.*

Would ye then know your sinne by the Law? reade the bookes of *Moses* containing it. Would yee haue a commentarie thereupon? Reade the Prophets, and likewise the bookes of the *Proverbs* and *Ecclesiastes*; written by that great paterne of wisdom *Salomon*; which will not only serue you for instruction, how to walke in the obedience of the Law of God, but is also so full of golden sentences, and morall precepts, in all things that can concerne your conuersation in the world,



world, as among all the prophane Philosophers and Poets, ye shall not finde so rich a store-house of precepts of naturall wisdom, agreeing with the will and diuine wisdom of God. Would ye see how good men are rewarded, and wicked punished: looke the historicall partes of these same bookes of *Moses*, together with the histories of *Iosua*, the *Iudges*, *Ezra*, *Nehemiah*, *Esther*, and *Iob*: but especially the bookes of the *Kings*, and *Chronicles*, wherewith ye ought to be familiarlie acquainted: for there shall ye see your selfe, as in a mirrour, in the catalogue either of the good or the euill Kings.

Would yee knowe the doctrine, life and death of our Saviour Christ? *Use of the Gospell.* reade the Euangelists. Would ye be more particularlie trained vp in his Schoole: meditate vpon the Epistles of the Apostles. And would yee be acquainted with the practizes of that doctrine in the persons of the Primitive Church: Cast vp the Apostles Acts. And as to the Apocryphe bookes

bookes, I omit them, because I am no Papist, as I said before, and indeede some of them are no waies like the ditement of the Spirit of God.

*How to  
reade the  
Scripture.*

But when yee reade the Scripture, reade it with a sanctified & chaste hart: admire reuerentlie such obscure places as ye vnderstand not, blaming on-ly your own capacitie: reade with delight the plaine places, and study carefully to vnderstand those that are somewhat difficile: preasse to be a good texture; for the Scripture is euer the best interpreter of it selfe. But preasse not curiously to seek out farther then is contained therein; for that were ouer vnmanerly a presumption, to strue to be further vpo Gods secrets, then he hath will ye be: for what he thought needfull for vs to know, that hath he reuealed there. And delight most in reading such partes of the Scripture, as may best serue for your instruction in your calling; rejecting foolish curiosities vpon genealogies and contentions, which are but vaine and profit not, as Paul saith.

*Tit. 3. 2*

bookes

Now,

Now, as to faith, which is the nourisher and quickner of Religion, as I haue already said, it is a sure perswasion and apprehension of the promises of God, applying them to your soule: and therefore may it iustly bee called, the golden chaine that linketh the faithfull soule to Christ. And because it groweth not in our garden, but *is the free gift of God*, as the same Apostle saith, it must bee nourished by prayer, which is nothing else, but a friendly talking with God.

*Faith the  
nourisher of  
Religion.*

*Philip. 1. 29*

As for teaching you the forme of your prayers, the Psalmes of David are the meetest schoole-master that ye can be acquainted with (next the prayer of our Sauour, which is the onely rule of prayer) whereout of as of most rich and pure fountaines, ye may learne all forme of prayer, necessarie for your comfort at all occasions. And so much the fitter are they for you, then for the common sort, in respect the composer thereof was a king: and therefore best behooued to know a kings wants, and what things were

*Prayer, and  
whence to  
learne the  
best forme  
thereof.*



were meekest to be required by a king at Gods hand for remedie thereof.

*Generall exercise of prayer.*

Use often to pray when yee are quietest, especiallie forget it not in your bed, how oft soeuer yee doe it at other times: for publique prayer serueth as much for example, as for any particular comfort to the supplicant.

*What rule or regard to be used in prayer.*

Aln your prayer, bee neither ouer straunge with God, like the ignorant common sort, that prayeth nothing but out of books, nor yet ouer homelie with him, like some of the vaine Pharisaicall Puritanes, that think they rule him vpon their fingers. The former way will breed an vncouth coldnes in you towards him, the other will breede in you a contempt of him. But in your prayer to God speak with all reuerence: for if a subject, will not speake but reuerentlie to a King, much lesse should any flesh presume to talke with God, as with his companion.

*What to craue of God.*

Craue in your prayer, not onelie things spirituall, but also things temporall,

porall, sometimes of greater, & sometimes of lesse consequence; that yee may lay vp in store his grant of these thinges, for confirmation of your faith, and to bee an arles-penny vnto you of his loue. Pray, as ye find your heart moueth you, *pro re nata*: but see that ye sute no vnlawfull thinges, as reuenge, lust, or such like: for that prayer cannot come of faith: *and whatsoever Rom. 14.23* is done without faith is sinne, as the Apostle saith.

When yee obtaine your prayer, thanke him joyfully therefore: if otherwise, beare patientlie, preassing to win him with importunitie, as the widow did the vnrighteous Iudge: and if notwithstanding thereof ye be not heard, assure your selfe, God foreseeeth that which yee aske is not for your weale: and learne in time, so to interpret all the aduersities that God shall send vnto you; so shall ye in the midst of them, not onlie bee armed with patience, but joyfullie lift vp your eyes from the present trouble, to the happie ende that God will

*How to interpret the  
issue of  
prayer.  
Luce 18.*

turne

turne it to. And when ye finde it once so fall out by prooffe, arme your selfe with the experience thereof against the next trouble, assuring your selfe, though yee cannot in time of the showre see thorough the clowd, yet in the end, shall ye find, God sent it for your weale, as yee found in the former.

*Conscience  
the conser-  
uer of Reli-  
gion.*

And as for conscience, which I called the conseruer of Religion, it is nothing else, but the light of knowledge that God hath planted in man, which euer watching ouer all his actions, as it beareth him a joyfull testimonie when he does right, so chop-peth it him with a feeling that hee hath done wrong, when euer he committeth any sinne. And surely, although this conscience bee a great torture to the wicked, yet is it as great a comfort to the godlie, if wee will consider it rightly. For haue we not a great aduantage, that haue within our selues while wee liue heere, a count booke and inuentarie of al the crimes that wee shall be accused of, either at  
the

*The inuen-  
tarie of our  
life.*



the houre of our death, or at the great day of judgement; which when wee please (yea though wee forget) will chop, and remember vs to look vpon it; that while we haue leasure and are here, wee may remember to amend; and so at the day of our triall, compeare with *new and white garments washed in the bloud of the Lambe*, as *S. Iohn* saith. About all then, my Sonne, labour to keepe sound this conscience, which many prattle of, but ouer few feele: especiallie be carefull to keepe it free from two diseases, wherewith it vseth oft to be infected; to wit, *Leaprosie*, and *Superstition*: the former *The diseases of conscience.* is the mother of *Atheisme*, the other of *Heresies*. By a *leaprouse conscience*, I meane *a canterized conscience*, *1. Tim. 4.2.* as *Paul* calleth it, being become senselesse of sinne, through sleeping in a carelesse securitie, as King *Dauids* was, after his murther and adulterie, euer till he was wakened by the Prophet *Nathans* similitude. And by *superstition*, I meane, when one restraines himselfe to any other rule in  
the

the seruice of God, then is warranted by the word, the onclie true square of Gods seruice.

*Preserua-  
leue against  
diaprosie of  
conscience.*

As for a preseruatiue against this leaprofie, remember euer once in the foure and twentie houres, either in the night, or when yee are at greatest quiet, to call your selfe to account of all your last daies actions, either wherein yee haue committed things ye should not, or omitted the things ye should doe, either in your Christian or Kingly calling: and in that account, let not your selfe be smoothed ouer with that flattering *παρηγορία*, which is ouer kindlie a sicknes to all mankind: but censure your selfe as sharply, as if ye were your owne enemy: *For if ye iudge your selfe, ye shall not be iudged*, as the Apostle saith: and then according to your censure, reforme your actions as far as yee may; eschewing euer, wilfully and wittinglie to contrarie your conscience. For a small sinne wilfullie committed, with a deliberate resolution to breake the bridle of conscience therein, is

farre

1. Cor. 11.  
31.

farre more grieuous before God, then  
 a greater sinne committed in a sud-  
 daine passion, when conscience is a  
 sleepe. Remember therefore in all  
 your actions, of the great account that  
 yee are one daie to make: in all the  
 daies of your life euer learning to die,  
 and liuing euery day as it were your  
 last;

*Last ac-  
count.*

*Omnem crede diem tibi diluxisse supre-*  
*mum.*

*Horat. lib.  
1. epist.*

And therefore, I would not haue  
 you to pray with the Papists, to bee  
 preserued from suddaine death, but  
 that God would giue you grace so to  
 liue, as ye may euerie houre of your  
 life be readie for death: so shall ye at-  
 taine to the vertue of true Fortitude,  
 neuer being affraid for the horror of  
 death, come when he list. And espe-  
 ciallie, beware to offend your con-  
 science, with vse of swearing or ly-  
 ing, suppose but in jest; for oathes are  
 but an vse, and a sinne cloathed with  
 no delight nor gaine, and therefore  
 the more inexcusable euen in the  
 sight of men: and lying commeth also

*True Forti-  
tude.*

*Foolish vse  
of oathes.*

D

much



much of a vile vſe, which banniſheth ſhame. Therefore beware euen to denie the truth, which is a ſorte of lie, that may beſt bee eſchewed by a perſon of your ranke. For if any thing bee asked at you that yee thinke not meete to reueale, if yee ſay, that queſtion is not pertinent for them to aſke, who dare examine you further? and vſing ſometimes this anſwere both in true and falſe things that ſhal be asked at you, ſuch vnmanly people will neuer be the wiſer thereof.

*Against ſuperſtition.*

And for keeping your conſcience ſound from that ſickneſſe of ſuperſtition, ye muſt neither lay the ſafetie of your conſcience vpon the credit of your owne conceites, nor yet of other mens humours, how great doctors of diuinitie that euer they bee: but ye muſt onely ground it vpon the expreſſe Scripture: For conſcience not grounded vpon ſure knowledge, is either an ignorant fantaſie, or an arrogant vanitie. Beware therefore in this caſe with two extremities: the one, to belecue with the Papists, the Churches

Churches authoritie, better then your owne knowledge: the other to leane, with the Anabaptistes, to your owne conceites and dreamed reuelations.

But learne wisely to discerne betwixt points of saluation and indifferent thing, betwixt substance and ceremonies; and betwixt the expresse commaundement and will of God in his word, and the invention or ordinance of man: since all that is necessarie for saluation is contained in the Scripture. For in any thing that is expressly commanded or prohibited in the booke of God, ye cannot be ouer precise, euen in the least thing; counting euery sinne, not according to the light estimation, and common vse of it in the world, but as the booke of God counteth of it. But as for all other things not contained in the Scripture, spare not to vse or alter them, as the necessitie of the time shall require. And when any of the spirituall office-bearers in the Church, speaketh vnto you any

*Difference  
of internall  
and exter-  
nall things.*

*Account of  
things ex-  
ternall.*

thing that is well warranted by the word, reuerence and obey them as the Heraulds of the most high God : but, if passing that bounds, they vrge you to embrace any of their fantasies in the place of Gods word, or would colour their particulars with a pretended zeale, acknowledge them for no other then vaing men, exceeding the bounds of their calling ; and according to your office, grauely and with authoritie redact them in order againe.

*Conclusion.*

To conclude then, both this purpose of conscience, and the first part of this booke ; Keepe God more sparingly in your mouth, but abundantly in your heart : be precise in effect, but sociall in shew : kyt he more by your deedes then by your words the loue of vertue and hatred of vice : and delight more to bee godlie and vertuous in deede, then to be thought and called so ; expecting more for your praise and reward in heauen, then heere : and apply to all your outward actions Christes commaunde,



to pray and giue your almes secretly:  
So shall ye on the one part be inward-  
ly garnished with true Christian hu-  
mility, not outwardly (with the proud  
Pharisee) glorying in your godlines:  
but saying, as Christ commandeth vs  
all, when we haue done all that we  
can, *Inutiles serui sumus*. And on the o-  
ther part, ye shall eschew outwardly  
before the world, the suspition of  
filthie proud hypocrisie and  
deceitfull dissimu-  
lation.

Luk. 10. 17.



And thus the point of the  
pen is directed to the  
point of the heart. The  
point of the heart is the  
point of the soul. The  
point of the soul is the  
point of the body. The  
point of the body is the  
point of the world. The  
point of the world is the  
point of the universe. The  
point of the universe is the  
point of the God.



OF  
**A KINGS DUTY**  
 TIE IN HIS  
 OFFICE.

THE SECOND BOOK.



**B**Ut as ye are clothed  
 with two callings,  
 so must ye be alike  
 carefull for the dis-  
 charge of them  
 both: that as yee  
 are a good Christian, so ye may bee  
 a good King, discharging your of-  
 fice (as I shewed before) in the  
 points of justice and equitie: which  
 in two sundrie waies ye must doe: the  
 one, in establishing and executing,  
 (which is the life of the law) good  
 lawes among your people: the other,  
 by your behaviour in your owne  
 person, and with your seruants, to

*The office of  
 a King.*

*Plato in Po-  
 lit.  
 Isocr. in  
 sym.*



teach your people by your example: for people are naturally inclined to counterfeit (like Apes) their Princes manners, according to the notable saying of Plato, expressed by the Poet

Plato in Polit.

Claudian in  
a. cons. Hon.

Componitur orbis

Regis ad exemplum, nec sic inflectere sensus

Humanos edicta valent, quam vita regentis.

Difference  
of a King  
and a Tyrant.

Plato in Polit.

Arist. 5. Polit.

For the part of making, and executing of lawes, consider first the true difference betwixt a lawfull good King, and an vsurping Tyrant, and ye shall the more easily vnderstand your dutie herein: for *contraria iuxta se posita magis elucescunt*. The one acknowledgeth himselfe ordained for his people, hauing receiued from God a burthen of gouernment whereof he must bee count-able: the other thinketh his people ordained for him, a pray to his passions and inordinate appetites, as the frutes of his magnanimitic. And therefore, as their ends are directlie contrarie, so are their whole actions, as meanes, whereby they

they preasse to attaine to their ends: A good King, thinking his highest honor to consist in the due discharge of his calling, employeth all his studie and paines, to procure and maintaine, by the making and execution of good lawes, the well-fare and peace of his people; and as their naturall father and kindly maister, thinketh his greatest contentment standeth in their prosperitie, and his greatest suretie in hauing their hearts, subjecting his owne priuate affections and appetites to the weale and standing of his subjects, euer thinking the common interest his chiefe particular: where by the contrarie, an vsurping Tyrant, thinking his greatest honour and felicitie to consist in attaining *per fas, vel nefas*, to his ambitious pretenses, thinketh neuer himselfe sure, but by the dissention and factions among his people, and counterfeiting the Saint while hee once creepe in credit, will then (by inuerting all good lawes to serue onely for his varulie priuate affections) frame the

Xen. 8. Cyr.  
Cic. lib. 5. de  
Rep.

Arist. 5. Polit.  
Tacit. 4. hist.

the Common-weale euer to aduance  
 his particular : building his suretie  
 vpon his peoples miserie : and in the  
 end (as a step-father and an vncouth  
 hireling) make vp his owne hand vp-  
 on the ruines of the Republicke. And  
 according to their actions, so receiue  
 they their reward. For a good King  
 (after a happie and famous Reigne)  
 dieth in peace, lamented by his Sub-  
 jects, and admired by his neighbours;  
 and leauing a reuerent renowne be-  
 hinde him in earth, obtaineth the  
 crowne of eternall felicitie in heauen.  
 And although some of them (which  
 falleth out verie rarely) may bee cut  
 off by the treason of some vnnaturall  
 subjects, yet liueth their fame after  
 them, and some notable plague fai-  
 leth neuer to ouer-take the commit-  
 ters in this life, besides their infamie  
 to all posterities hereafter. Where by  
 the contrarie, a Tyrannes miserable  
 and infamous life, armeth in end his  
 owne subjects to become his burre-  
 aux : and although that rebellion bee  
 euer vnlawfull on their part, yet is the  
 world

*The issue  
 and rewards  
 of a good  
 King.*

*Cic. 6. de  
 Rep.*

*The issue of  
 Tyrannes  
 Arist. 5.  
 Polit.  
 Isocr. in  
 Sym.*



world so wearied of him, that his fall is little meaned by the rest of his subjects, and but smyled at by his neighbours. And besides the infamous memorie he leaueth behinde him here, and the endles paine hee sustaineth hereafter, it oft falleth out, that the committers not onely escape vnpunished, but farther, the fact will remaine as allowed by the law in diuers ages thereafter. It is easie then for you (my Sonne) to make a choyse of one of these two sortes of rules, by following the way of vertue to establish your standing; yea, in case ye fell in the high way, yet should it be with the honourable report, and just re-grate of all honest men.

And therefore to returne to my purpose <sup>Anent the</sup> anent the gouernment of <sup>making of</sup> your subjects, by making and putting <sup>lawes.</sup> good lawes to execution; I remitte the making of them to your owne discretion, as yee shall finde the necessitie of new-rising corruptions to require them: for, *ex malis moribus bona leges natae sunt*: besides, that in this coun-

*The authoritie and true vse of Parliaments.*

*L. 12.  
Tab.*

countrie, we haue alreadie moe good lawes then are well execute, and am onely to insist in your forme of gouernment anent their execution. Onlie remember, that as Parliaments haue been ordained for making of lawes, so yee abuse not their institution, in holding them for any mens particulars. For as a Parliament is the honorablest and highest judgement in the land (as being the Kings head Courte) if it bee well vsed, which is by making of good lawes in it; so is it the in-justest judgement-seate that may bee, being abused to mens particulars: irreuocable decreits against particular parties being giuen therein vnder colour of generall lawes, and oftentimes the Estates not knowing themselves whom thereby they hurt.

— And therefore hold no Parliaments but for necessitie of new lawes, which  
 — would be but seldome: for few lawes and well put in execution, are best in a well ruled Common-weale. As for  
 — also matter of fore-faltures, which the are done in Parliament, it is not  
 good

good tiggings with these things; but my aduice is, ye fore-fault none but for such odious crimes as may make them vnworthie euer to bee restored againe. And for smaller offences, ye haue other penalties sharpe enough to be vsed against them.

*Cic. 3. de leg.  
pro. D. f. 6  
pro. Sept.*

And as for the execution of good lawes, whereat I left, remember that among the differences that I put betwixt the formes of the gouernment of a good King, and an vsurping Tyrant; I shew how a Tyrant would enter like a Saint while hee found himselfe fast vnder-foote, and then would suffer his vnrule affections to burst forth. Therefore be ye contrarie at your first entrie to your Kingdome, to that *Quinquennium Neronis*, with his tender hearted wish, *Vellem nescire litteras*, in giuing the lawfull execution against all breakers thereof but exception. For since yee come not to your Reigne *precario*, nor by conquest, but by right and due discent; feare no vproares for doing of justice, since yee may assure your selfe, the

*Ancient the execution of lawes.*

*A iust sentence to be used at first.*

*Sen. de cl.*

*At. 7. pol.*



Plato 2. 2.  
10. de Re-  
pub. Cic. ad  
2. fr.

the most part of your people will e-  
uer naturally fauour justice : prou-  
ding alwaies, that ye doe it onely for  
loue to justice, and not for satisfying  
any particular passions of yours, vn-  
der colour thereof : otherwise, how  
justlie that euer the offender deserue  
it, ye are guiltie of murther before  
God. For ye must consider, that God  
euer looketh to your inward intenti-  
on in all your actions.

A good mix-  
dure. Plato  
in Pol. 9.  
se L. Sal. o-  
rat. ad Ce-  
sar.

And when ye haue by the severi-  
tie of justice once settled your coun-  
tries, and made them knowe that ye  
can strike, then may ye thereafter all  
the dayes of your life mixe justice  
with mercie, punishing or sparing, as  
ye shall finde the crime to haue been  
wilfullie or rashlie committed, and  
according to the by-past behauour  
of the committer. For if otherwise  
ye kyth your clemencie at the first,  
the offences would soone come to  
such heapes, and the contempt of  
you growe so great, that when ye  
would fall to punish, the number of  
them to be punished would exceede  
the

the innocent; and ye would be troubled to resolute whome at to begin: and against your nature would be compelled then to warcke manie, whom the chastisement of fewe in the beginning might haue preserued. But in this, my ouer-deare bought experience may serue you for a sufficient lesson. For I confesse, where I thought (by being gracious at the beginning) to win all mens heartes to a louing and willing obedience, I by the contrarie found, the disorder of the countrie, and the losse of my thanks to be all my rewarde.

*A deare president.*

But as this seuerer justice of yours vpon all offences would be but for a time, (as I haue already sayd) so is there some horrible crimes that ye are bound in conscience neuer to forgive: such as Witch-craft, wilfull murder, Incest (especially within the degrees of consanguinitie) Sodomy, Poysoning, and false coine. As for offences against your owne person and authority, since the fault concerneth your selfe, I remit to your owne

*Crimes unpardonable.*

*Treason against the*

*Prince his  
person or au-  
thoritie.*

owne choysse to punish or pardon  
therein, as your heart serueth you, and  
according to the circumstances of  
the turne and the qualitie of the com-  
mitter.

Here would I also eike another  
crime to be unpardonable, if I should  
not bee thought partiall: but the fa-  
therly loue I beare you, will make  
me breake the bounds of shame in o-

*Staying of  
the blood.*

pening it vnto you. It is then, the  
false and virenerent writing or spea-  
king of malicious men against your  
Parents and Predecessors: ye know  
the command in Gods law, *Honour  
your Father and Mother*: and conse-  
quently, sen yee are the lawfull ma-  
gistrate, suffer not both your Princes  
and your Parents to be dishonoured  
by any; especially, sith the example  
also toucheth your selfe, in leauing  
thereby to your successors, the mea-  
sure of that which they shall mette  
out againe to you in your like be-  
halfe. I graunt we haue all our faults,  
which, priuately betwixt you and  
God, should serue you for examples

to

*Exod. 20.  
12.*

*Plato 4. de  
Legib.*



to meditate upon, and mend in your  
 person; but should not be a matter  
 of discourse to others what-soeuer.  
 And sith ye are come of as honour-  
 able Predecessours as anie Prince  
 liuing, repress the insolence of  
 such, as vnder pretence to take a  
 vice in the person, seekes craftily to  
 staine the race, and to steale the af-  
 fection of the people from their pos-  
 teritie. For how can they loue you,  
 that hated them whome of yee are  
 come? Wherefore destroy men in-  
 nocent young sucking Woolues and  
 Foxes, but for the hatred they beare  
 to their race? and why will a coult  
 of a Courser of *Naples*, giue a grea-  
 ter price in a market, then an Asse-  
 colt, but for loue of the race? It is  
 therefore a thing monstrous, to see  
 a man loue the childe, and hate the  
 Parents; as on the other part, the  
 infaming and making odious of the  
 parent, is the readiest way to bring  
 the sottle in contempt. And for  
 conclusion of this point, I may also  
 alleadge my owne experience. For

besides the iudgements of God, that with my eyes I haue seene fall vpon all them that were chiefe traitours to my parents, I may iustly affirme; I neuer found yet a constant bidding by me in all my straits, by any that were of perfit age in my parents daies, but onely by such as constantly bode by them. I meane specially by them that serued the Queene my mother: for so that I discharge my conscience to you my Sonne, in reuealing to you the truth, I care not, what any traitour or treason-allower thinke of it.

*Of oppression,*

*Arist. 5.  
Poliz.  
Isocras de  
reg.  
Cic. in Of.  
et ad Q. fr.*

And although the crime of oppression be not in this ranke of unpardonable crimes, yet the ouer-common vse of it in this nation, as if it were a vertue, especially by the greatest rank of subiects in the land, requireth the King to be a sharpe censurer thereof. Be diligent therefore to try, and awefull to beate downe the homes of proude oppressours: embrace the quarell of the poore and distressed, as your owne particular, thinking it your greatest honour to repress the  
op-

oppressours: care for the pleasure of  
 none, neither spare yee any paines in  
 your owne person, to see their wrongs  
 redressed: and remember of the ho-  
 norable stile giuen to my grandfather  
 of worthie memorie, in being called  
*the poore mans King*. And as the most  
 part of a Kings office standeth in de-  
 ciding that question of *Meum*, and  
*Tuum*, among his subiectes; so re-  
 member when yee sit in iudgement,  
 that the throne ye sit on is Gods, as  
*Moses* sayeth; and Tway neyther to  
 the right hand nor to the left, eyther  
 louing the rich, or pittying the poore.  
 Iustice should bee blinde and friend-  
 lesse: it is not there ye should reward  
 your friends, or seeke to crosse your e-  
 nemies.

*The true  
glorie of  
Kings.*

*A memor-  
able & wor-  
thy pattern*

*Deut. 1.*

*Plato in*

*Polit.*

*Cic. ad Q.*

*frat.*

*Arist. 1.*

*Ret.*

*Pl in Is.*

Heere now speaking of oppres-  
 sours and of iustice, the people lea-  
 deth mee to speake of Hie-land and *Of the high  
lands.*  
 Bordour oppressions. As for the Hie-  
 lands, I shortly comprehend them all  
 in two sorts of people: the one, that  
 dwelleth in our maine land, that are  
 Barbarous for the most part, and yet



mixed with some shew of ciuilitie; the other, that dwelleth in the Iles, and are all vtterly barbarous, without any sort or shew of ciuilitie. For the first sort, put straitely to execution, the lawes made alreadie by mee against the Ouer-Lords, and the chiefs of their Clannes, and it will bee no difficultie to danton them. As for the other sort, follow forth the course that I haue intended, in planting Colonies amongst them of answerable In-lands Subiects, that within short time may reforme and ciuilize the best inclined among them: rooting out, or transporting the barbarous and stubborn sort, and planting ciuilitie in their rooms.

*Of the Borders.*

But as for the Bordours, because I know, if yee enioy not this whole Ile, according to Gods right & your lineall discent, ye will neuer get leave to brooke this North and barrenest part thereof, no nor your owne head whereon the Crowne should stand: I neede not in that case trouble you with them: for then they will be the mid.

middle of the Ile, and so as easily ruled as any part thereof.

And that ye may the readier with wisdom and iustice gouerne your subjects, by knowing what vices they are naturally most inclined to, as a good Physitian, who must first knowe what peccant humour his patient naturally is most subiect vnto, before hee can beginne his cure: I shall therefore shortly note vnto you, the principall fautes that every ranke of the people of this Country is most affected vnto. And as for England, I will not speake by gesse of them, neuer hauing bene among them, although I hope in that God, whoeuer fauoureth the right, before I die, to bee as well acquainted with their fashions.

As the whole Subiectes of our Country (by the ancient and fundamentall pollicy of our kingdome) are diuided into three estates; so is every estate heereof generally subiect to some speciall vices, which in a manner by long habitude, are thought

*A necessarie point in a good gouernment. Plato in Polit.*

*A consideration of the three estates.*

rather vertue then vice among them: nor that euery particular man, in any of these ranks of man, is subiect vnto them; for there is good and euill of all sorts: but that I meane, I haue found by experience, these vices to haue taken greatest holde with these ranks of men.

And first, that I preiudice not the Church of her ancient priuiledges, reason would shew should haue the first place, for orders sake, in this Catalogue.

*The diseases of the church* The naturall sicknesse that haueauer troubled, and borne the disoay of all the Churches, since the beginning of the world, changing the candle-sticke from one to another, as *John* saith, haue bene Pride, Ambition, and Auarice; and now last, these same infirmities wrought the Auerthrow of the Popish Church, in this countrey and diuerse others. But the reformation of Religion in *Scotland*, being extraordinarily wrought by God, wherein many things were inordinately done by a popular tumult



muls and rebellion, of such as blind-ly were doing the worke of God; but clogged with their own passions and particular respects, as well appeared by the destruction of our pollicies; and not proceeding from the Princes order, as it did in our neighbour country of England, as likewise in Denmarke, and sundry partes of Germanie; some fierie spirited men in the ministerie, got such a guiding of the people at that time of confusion, as finding the gust of government sweet, they begouth to fantasie to themselves, a Democraick forme of gouernement: and hauing (by the iniquitie of time) bin ouer-well baited vpon the wracke, first of my Grand-mother, and next of my owne Mother, and after vsurping the liberty of the time in my long minoritie, settled themselves so fast vpon that imagined Democracie, as they fed themselves with the hope to become *Tribunales*; and so in a popular gouernment by leading the people by the nose, to beare the sway of all the

*The occasion  
of the tribu-  
nate of some  
Puritanes.*

*Such were  
the Dema-  
gogs as A-  
thenes.*

*Their formes  
in the State.*

rule. And for this cause, there neuer  
rose faction in the time of my mino-  
ritie, nor trouble sen-syne, but they  
that were vpon that factious parte,  
were euer carefull to perswade and al-  
lure these voruly spirites, among the  
Ministerie, to spouse that quarrell as  
their owne: where through I was oft-  
times caluminated in their populare  
Sermons, not for any euill or vice in  
me; but because I was a King, which  
they thought the highest euill; And  
because they were ashamed to pro-  
fesse this quarrell, they were busie to  
looke narrowly in all my actions, and  
I warrant you, a moate in my eye, yea  
a false report was matter enough for  
them to worke vpon: and yet for all  
their cunning, whereby they pre-  
tended to distinguish the lawfulnessse  
of the office, from the vice of the per-  
son, some of them would sometimes  
snapper out well grosely with the  
truth of their intentions: informing  
the people, that all Kings and Princes  
were naturally enemies to the liber-  
tie of the Church, and could neuer

*Their nai-  
zing the  
ground of  
Princely  
rule.*

patiently beare the yoke of Christ  
 with such sound doctrine fedde they  
 their flocks. And because the ler-  
 ned, graue and honest men of the mi-  
 nistris, were euershamed and of-  
 fended with their temeritie and pre-  
 sumption, preassing by all good  
 meanes, by their authoritie and ex-  
 ample, to reduce them to a greater  
 moderation, there could be no way  
 found out so meere, in their conceit  
 that were turbulent spirites among  
 them, for maintaining their plottes,  
 as paritie in the Church: whereby  
 the ignorants were emboldened (as  
 Bayards) to crie the learned, godly &  
 modest out of it: Paritie the mother  
 of Confusion, and enemy to Vnitie  
 which is the mother of Order. For  
 if by the example thereof, once esta-  
 blished in the Ecclesiasticall govern-  
 ment, the politicke and ciuill estate  
 should be drawne to the like, the  
 great confusion that therevpon  
 would arise, may easily be discerned.  
 Take heede therefore (my Sonne) to  
 such PERVERSITY, very pestes in the  
 Church,

*Their pre-  
 sence of Pa-  
 rity.*



An euil sort  
of seed-men  
in the state.

Church and common weale: whom  
no defects can oblige: neither oathes  
or promises binde: breathing no-  
thing but sedition and calumnies, as-  
pyring without measure, rayling  
without reason, and making their  
owne imaginations (without any  
warrant of the word) the square of  
their conscience. I protest before the  
great God, and since I am heere as  
vpon my Testament, it is no place for  
me to lie in, that ye shall neuer finde  
with any Hie-land or Bordor theues  
greater ingratitude, and moe lies and  
vile perjuries, then with these phana-  
tickespirits. And suffer not the prin-  
cipalls of them, to breake your land,  
if ye like to sit at rest: except ye would  
keepe them for trying your patience,  
as Socrates did an euill wife.

Xanthippe.

Preserues  
vine against  
such poyson.

And for preseruation against their  
poyson, entertaine and aduance the  
godly, learned, and modest men of  
the ministerie whom of God be prai-  
sed, there lacketh not a sufficient  
number: and by their prouision to  
Bishopricks and Benefices (annulling  
that

the while act of Annexation, if ye find  
 it not done to your hand, ye shall not  
 onely blamish their conceited Pa-  
 rity, whereof I have spoken, and their *Parity in-*  
 other imaginarie groundes; which *compatible*  
 can neyther stand with the order of *with a Mo-*  
 the Church, nor the place of a com-  
 mon-wealth, and well ruled Monar-  
 chie: but also shall ye re-establish  
 the old institution of three Estates in  
 Parliament, which can no otherwise  
 be done. But in this I hope (if God  
 spare my daies) to make you a faire ex-  
 tryall waies where I leave, follow ye  
 my steps.

And to end my advise, I entreat that  
 Church estate, cherish no man more  
 than a good Pastor, have no man  
 more than a proud Puritan; thin-  
 king it one of your fairest styles, to  
 be called a Houing-housish Pastor  
 to the Church, seeing all the Church-  
 es within your dominions planted  
 with good Pastors, the Schooles (the  
 seminary of the Church) maintainted,  
 the doctrine and discipline preser-  
 ved in purity, according to Gods  
 word,

*General ad-  
 vise in be-  
 halfe of the  
 Church,  
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 87  
 88  
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 96  
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 100*

7

word; a sufficient provision for their  
sustentation, a comely order in their  
politic, pride punished, humility ad-  
vanced, and they so to reverence their  
superiors, and their flocks them, as  
the flourishing of your Church in pie-  
ty, peace and learning, may be one  
of the chiefe pointes of your earthly  
glories being ever alike ware with  
both the extremities, as well as yee  
repress the vaine Puritane, so not to  
suffer proud Papall Bishops: but as  
some of their qualities will deserve to  
be preferred before others, so chaine  
them with such bondes as may pre-  
serue that estate from creeping to cor-  
ruption.

of the No-  
bilite, and  
their forme.

The next estate now that by order  
cometh in purpose, according to  
their ranks in Parliament, is the No-  
bilite, although second in rank, yet  
over-fare first in greatness and pow-  
er, either to doe good or euill, as they  
are inclined.

The naturall sickenesse, that I haue  
perceiued this estate subject to, in my  
time, hath bene feeleable amongst

word

con-



conceit of their greatnesse & power: drinking in with their verie nourish-  
milke, that their honor stood in com-  
mitting three points of iniquitie: to  
thrall by oppression, the meaner sort  
that dwelleth neere them, to their  
service and following, although they  
hold nothing of them: to maintaine  
their seruants and dependers in any  
wrong, although they be not answer-  
able to the lawes (for any bodie will  
maintaine his man in a right cause)  
and for any displeasure, that they ap-  
prehend to be doone vnto them by  
their neighbour, to take vp a plaine  
feide against him, and (without re-  
spect to God, King, or Common-  
weale) to bang it out brauely, he and  
all his kinne, against him and all his:  
yea, they will thinke the King farre in  
their common, in case they agree  
to grant an assurance to a short day,  
for keeping of the peace: where, by  
their naturall dutie, they are obliged  
to obey the law, and keepe the peace  
all the daies of their life, vpon the pe-  
rill of their very craigges.

For

Remedie of  
such evils.  
Arist. 5.  
Pol.

Zen. in Cyr.  
Isto. in Cu.  
Cic. ad Q.  
frat.

Forremeid to these euils in their  
estate, teach your Nobilitie to keepe  
your lawes as precizely as the mea-  
nest: feare not their orping or being  
discontented, as long as yee rule well,  
for their pretended reformation of  
Princes taketh neuer effect, but where  
euill gouernment proceedeth. Ac-  
quaint your selfe so with all the ho-  
nest men of your Barrones and Gen-  
tlemen, and be in your giuing access  
so open and affable to euerie ranke of  
honest persons, as may make them  
peart without scarring at you, to  
make their owne sutes to you them-  
selues, and not to employ the great  
Lords their intercessours, for inter-  
cession to saints is papistry: so shall  
yee bring to a measure their mon-  
strous backes. And for their barba-  
rous feides, put the lawes to due exe-  
cution made by me there anent, be-  
ginning ever rathest at him that yee  
loue best, and is most obliged vnto  
you, to make him an example to  
the rest. For ye shall make all your re-  
formations to begin at your elbowe,  
and

And so by degrees to flow to the extremities of the land. And rest not, vnill yee roote out these barbarous feldes, that their effectes may bee as well smoared downe, as their barbarous name is vnkowne to any other nation. For if this treatise were written eyther in French or Latine, I could not get them named vnto you but by circumlocution. And for your easier abolishing of them, put sharpe-ly to execution my Lawes made against Gunnes and traiterous Pistollers, thinking in your heart, terming in your spech, and vsing by your punishments, all such as weare & vse them, as brigands and cut throates.

On the other part, eschew the other extremitie, in lightlying and contemning your Nobilitie. Remember how that error brake the King my grand-fathers hart. But consider that vertue followes oftest noble blood: the worthinesse of their antecessours craueth a reuerend regard to bee had vnto them: honour them therefore that are obedient to the lawe among  
 them

*Pl. in 2.  
 Ar. in pol.  
 Or. 5. de l.  
 4. 2. 2. 2.*



*Xen. in Cyr.*

them, as Peeres and Fathers of your land: the more frequently that your Court can be garnished with them, thinke it the more your honour, acquainting and employing them in all your greatest affaires, for it is they must be your armes and executers of your lawes: and so use your selfe lovingly to the obedient, and rigorously to the stubborn, as may make the greatest of them to thinke, that the chiefest point of their honour, standeth in striving with the meanest of the land in humility towards you, and obedience to your lawes: beating ever in their eares, that one of the principall points of service that yee craue of them, is, in their persons to practise, and by their power to procure due obedience to the Law: without the which, no service they can make, can be agreeable vnto you.

*Of Shiref-  
domes and  
Regalities.*

But the greatest hinderance to the execution of our Lawes in this countrie, are these heritable Shirefdomes and Regalities, which being in the hands of the great men, do wracke

wracke the whole Countrie. For which I knowe no present remedie, but by taking the sharper account of them in their offices; vsing all punishment against the slouthfull, that the law will permit: and euer as they vaile, for any offences committed by them, dispoſe them neuer heritable againe: preassing, with time, to drawe it to the laudable custome of England: which yee may the easilier doe, being King of both, as I hope in God yeshall.

*Ar. 2. pol.*

*Laudable  
custome of  
England.*

And as to the third and last estate, which is our Burghes, (for the small Barones are but an inferiour part of the Nobilitie and of their estate) they are composed of two sortes of men; Merchants and Craftes-men: eyther of these sortes beeing subiect to their owne infirmities.

*The third  
estate.*

The Merchants thinke the whole common-weale ordained for making them vp, and accounting it their lawfull gaine and trade, to enrich themselves vpon the losse of all the rest of the people, they transporte

*The formes  
of the Mer-  
chants.*

F

from

from vs things necessarie ; bringing  
backe som-times vnnecessary things,  
and at other times nothing at all.  
They buy for vs the worst wares , and  
sell them at the dearest prices : and  
albeit the victualles fall or rise of  
their prices, according to the aboun-  
dance of skantnesse thereof; yet the  
prices of their wares euer rise , but  
neuer fall : being as constant in that  
their euill custome, as if it were a sea-  
led law for them. They are also the  
speciall cause of the corruption of  
the coyne ; transporting all our owne,  
and bringing in forraine , vpon what  
price they please to set on it. For or-  
der putting to them , put the good  
Lawes in execution alreadie made  
anent these abuses : but especially do  
three things. Establishe honest, di-  
ligent, but fewe searchers, for many  
hands make light worke ; and haue  
an honest and diligent Thesaurer to  
take count of them. Permit and allure  
forraine merchants to trade heere : so  
shall yee haue best and best cheape  
wares, not buying them at the third  
hand.

Pl. 2. de  
Rep. 8. & 11.  
de leg.



hand. And set euerie yeare downe a certaine price of all things, considering first, how it is in other Countries: and the price being set reasonable downe, if the Merchants will not bring them home on the price, cry forrainers free to bring them.

And because I haue made mention heere of the coyne, make your money of fine Gold and Silver, causing the people bee payed with substance, and not abused with number: so shall yee enrich the commonweale, and haue a great treasure laide vp in store, if yee fall in warres or in in any straits. For the making it baser will breede your commodity, but it is not to be vsed, but at a great necessity.

And the Craftes-men thinke, we should be content with their worke, how bad and deare so euer it be: and if they in anything be controlled, vp goeth the blew-blanket. But for their part take example by England, how it hath flourished both in wealth and pollicie, since the strangers Craftes-

*Advice a-  
ment the  
coyne.*

*Of craftes-  
men.  
P. 11. de  
leg.*

*A good pol-  
licie of Eng-  
land.*

*Pla. 9. de  
Leg.*

men came in among them. Therefore, not onely permit, but allure strangers to come heere also: taking a strait order for repressing the murthering of ours at them, as was doone in *England*, at their first in-bringing there.

*A generall  
faute in the  
people.*

*Sal. in Iur.*

But vnto one fault is all the common people of this Kingdome subiect, aswell burgh as land, which is, to iudge and speake rashly of their Prince: setting the common-weale vpon foure proppes, as wee call it, euer wearying of the present estate, and desirous of nouelties. For remedie whereof (besides the execution of Lawes that are to bee vsed against vnreuerent speakers) I know no better meane, then so to rule, as may iustly stoppe their mouthes, from all such idle and vnreuerent speeches: and so to propp the weale of your people, with prouident care for their good gouernment; that iustly, *Momus* himselfe may haue no ground to grudge at: and yet so to temper and mixe your seueritie with mildnesse, that

as

as the vniust railers may bee restrayned with a reuerent awe; so the good and louing subiects, may not onely liue in surerie and wealth, but be stirred vp and inuited by your benigne courtesies; to open their mouthes in the iust praise of your so well moderated regiment. In respect whereof <sup>Ar. 9. pol. Iloc. in Pa- neg.</sup> and therewith also the more to allure them to a common amitie among themselves, certaine dayes in the yeare would bee appointed, for delighting the people with publike spectacles of all honest games; and exercise of armes: as also for conueening of neighbours, for entertaining friendship and hartlinesse, by honest feasting and merrinesse. For I cannot see what greater superstition can bee in making playes and lawfull games in Maye, and good cheere at Christmasse, then in eating fish in Lent, and vpon fridayer; the Papists aswell vsing the one as the other; so that alwayes the Sabbath be kept holy, and no vnlawfull pastime bee vsed. And as this forme of contenting the peoples



mindeſ, hath beene uſed in all well  
gouerned Republickes: ſo will it make  
you perſorme in your gouernement  
that olde good ſentence,

Hor. de art.  
Poet.

*Omne tulit punctum, qui miſcuit utile  
dulci.*

Ye ſee nowe (my Sonne) howe  
for the zeale I beare to acquaint you  
with the plaine and ſingle veritie of  
all things, I haue not ſpared to be ſoe-  
thing ſatyrick, in touching wel quick-  
ly the faultes in all the eſtate of my  
kingdome. But I proteſt before God  
I do it with the fatherly loue that I owe  
to them all: only hating their vices,  
whereof there is a great number of  
honeſt men free in euery ſtate.

Pla. in pol  
& Min.  
Tac. 7. an  
Mart.

And becauſe, for the better refor-  
mation of all thoſe abuſes among  
your eſtates, it will be a great helpe  
vnto you, to be well acquainted with  
the nature and humours of all your  
ſubiects, and to know particularly  
the eſtate of euery part of your domi-  
nions; I would therefore counsell you  
once in the yeare to viſite the princi-  
pall parts of the country ye ſhal be in  
for

for the time: and because, I hope yee shall be King of moe countries than this, once in the three yeares to visite all your kingdomes: not lipening to Vice-roies, but hearing your selfe their complaints, and having ordi-  
nary counsels and iustice-seats in eue-  
 ry kingdome, of their owne countri-  
 men; and the principall matter euer  
 to be decided by your selfe when yee  
 come in those parts.

Ye haue also to consider, that yee <sup>*Protection*</sup> must not onely be carefull to keepe <sup>*from forraign*</sup>  
 your subiects, from receiuing any <sup>*iniuries.*</sup> wrong of others within; but also yee <sup>*Xen. 8. Cyr.*</sup>  
 must be carefull to keepe them from <sup>*Ar. 5. po.*</sup> the wrong of any forraigne Prince <sup>*Polib. 6.*</sup>  
 without: sen the sword is giuen you <sup>*Dion. Hel.*</sup>  
 by God, not onely to reuenge vpon <sup>*de Roma.*</sup> your owne subiectes, the wrongs  
 committed amongst themselues; but  
 further, to reuenge and free them of  
forraigne iniuries done vnto them. And  
 therefore warres vppon iust quarrells  
 are lawfull: but aboue all, let not the  
 wrong cause be on your side.

Use att other Princes, as your bre-

*What forms*

to be used  
with other  
Princes.

Is. in Plat.  
& Parage.

Ar. ad. A.  
Var. 11.  
de V. P. R.  
Cic. 2. Off.  
Liu. lib. 4.

Liu. lib. 1.  
Cic. cod.

trene honestly and kindly : Keepe  
precisely your promise vnto them,  
although to your hurte : Striue  
with euery one of them in courte-  
sie and thankfulnessse : and as with  
all men, so specially with them, bee  
plaine and truth-ful, keeping euer that  
Christian rule, *to do as ye would be done*  
*to* : especially in counting rebellion  
against any other Prince, a crime a-  
gainst your owne selfe, because of the  
preparatiue. Supplie not therefore,  
nor trust not other Princes rebelles,  
but pittie and succour all lawful Prin-  
ces in their troubles . But if any of  
them will not abstaine, notwithstan-  
ding whatsoeuer your good desertes,  
to wrong you or your subiects, craue  
redresse at leasure, heare and doe all  
reason: and if no offer that is lawfull or  
honorable, can make him to abstaine,  
nor repaire his wrong doing; then for  
last refuge, commit the iustnes of your  
cause to god: giuing first honestly vppe  
with him, and in a publike and honou-  
rable forme.

But omitting now to teach you  
the



the forme of making warres, because  
 that Arte is largely treated of by ma-  
 ny, and is better learned by practise *of warre.*  
 then speculation; I will onely set  
 downe to you heere a fewe precepts  
 therein. Let first the iustnesse of your *Prop. 5. E-*  
 cause be your greatest strength, and *leg.*  
 then omitte not to vse all lawfull *Lucan. 7.*  
 meanes for backing of the same. Con- *Varro. 11.*  
 sult therefore with no Necromancer, *de. V. P. P.*  
 nor false Prophet, vpon the successe  
 of your warres, remembring on King *1. Sam. 31.*  
*Sauls* miserable ende: but keepe your *Deut. 18.*  
 land cleane of all South-sayers, accor-  
 ding to the commaund in the lawe of  
 God, dilated by *Jeremie*. Neither  
 commit your quarrell to be tryed by a  
 Duell: for beside that, generally  
 all Duell appeareth to bee vnlawfull,  
 committing the quarell, as it were,  
 to a lot, whereof there is no warrant  
 in the Scriptures, since the abroga-  
 ting of the olde Lawe: it is specially  
 most vnlawfull in the person of a  
 King: who being a publike person,  
 hath no power therefore to dispose of *Plut. in Sert*  
 himselfe, in respect, that to his pre- *& Ant.*  
 serua-

seruation or fall, the safetie or wracke  
of the whole common-weale is neces-  
sarily coupled, as the bodie is to the  
head.

Luke. 14.

Thuc. 2.

Sal. in. Ing.

Cic. pol. l.

Man.

Demost.

elym. 2. Lin.

li. 30. Veget.

1.

Cas. 1. & 3

de bel. civil.

Prob. in

Thras.

Cas. 1. de.

Before ye take on warre, play the  
wise Kings part descriued by Christ;  
fore-seeing howe yee may beare it  
out with all necessarie prouision: es-  
pecially remember, that money is  
*Nervus belli*. Choose old experi-  
mented Captaines, and yoong able  
souldiers. Be extreameley straite and  
seuere in Martiall Discipline, as  
well for keeping of order, which  
is as requisit as hardinesse in the  
wars, and punishing of slouth, which  
at a time may put the whole armie in  
hazard; as likewise for repressing of  
mutinies which in warres are wonder-  
full dangerous. And looke to the  
Spaniard, whose great successe in all  
his warrs, hath onely come through  
straitnesse of Discipline and order:  
for such errors may be committed in  
the warres, as cannot be gotten men-  
ded againe.

Bee in your owne person walkrise,  
dili-

diligent, & painfull vsing the aduice  
 of such as are skilfullest in the craft,  
 as ye must also doe in all other. Be  
 homely with your souldiers as your  
 companions, for winning their harts,  
 and extreemly liberall, for then is no  
 time of sparing. Be colde & fore-see-  
 ing the diuising, constant in your re-  
 solutions and forward and quicke in  
 your executions. Fortifie well your  
 Campe, and assaile not rashly with-  
 out an aduantage: neither feare  
 lightly your enemie. Bee curious in  
 deuising Stratagems, but alwaies ho-  
 nestly: for of any thing they worke  
 greatest effects in the warres, if se-  
 crecy be ioyned to invention. And  
 once or twice in your owne person  
 hazard your selfe fairely, but, hauing  
 acquired so the fame of courage and  
 magnanimitie, make not a dayly  
 Souldier of your selfe, exposing rash-  
 ly your person to euery perill: but con-  
 serue your selfe thereafter for the weale  
 of your people; for whose sake yee  
 must more care for your selfe, then for  
 your owne.

*Bellac. 7.  
 Lin. 17.  
 Xen. 1. 6.  
 s. Cyr. & de  
 discip. iii.*

*Xen. in Agis  
 Pol. 1. 5.*

*Xen. 1. Cyr.  
 Thuc. 5.*

*Ifec. ad  
 Phil.  
 Pla. 9. de leg.  
 Lin. 1. 22.  
 & 31.  
 Tac. 2. his.  
 Plut. de  
 fort.*

And



Of peace.

Isac. in Arch

Polib. 3.

Cic. 1. Off.

Eccl. 7. Phil.

Tac. 4. his.

And as I haue counsell'd you to be slow in taking on a warre, so aduise I you to bee slowe in peace making. Before yee agree, looke that the ground of your warres be satisfied in your peace; and that yee see a good suretie for you and your people: otherwise an honorable and iust warre is more tollerable, then a dishonourable and disadvantageous peace.

But it is not enough to a good King, by the scepter of good Lawes, well execute to gouerne, and by force of armes to protect his people; if hee ioyne not therewith his vertuous life in his owne person, and in the person of his Court and companie: by good example alluring his Subiects to the loue of vertue, and hatred of vice. And therefore (my Sonne) with all people are naturally enclined to followe their Princes example (as I shewed you before) let it not be said, that ye command others to keepe the contrarie course to that, which in your owne person yee practise: making so your wordes and deedes to fight

A kings life  
must be ex-  
emplary.

Pl. in Pol.

Eccl. 4. de leg.

fight together: but by the contrarie,  
let your owne life be a law-booke and  
a mirrour to your people, that there-  
in they may read the practise of their  
owne Lawes; and therein they may  
see, by your image, what life they  
should lead.

And this example in your owne  
life and person, I likewise diuide in  
two partes: The first, in gouerne-  
ment of your Court and followers,  
in all godlinesse and vertue: the next,  
in hauing your owne mind decked and  
enriched so with al vertuous qualities,  
that therewith yee may worthily rule  
your people. For it is not enough that  
yee haue and retaine (as prisoners)  
within your selfe neuer so many good  
qualities and vertues, except yee em-  
ploy them, and set them on worke, for  
the weale of them that are commit-  
ted to your charge: *Virtutis enim laus  
omnis in actione consistit.*

Plato in  
Theor. &  
Enth.

Ar. 1. Eth.  
Cic. in Off.

First then, as to the gouernement  
of your Court and followers, King  
David sets downe the best precepts  
that any wise and Christian King can  
practise

Of the court.  
Psal. 101.

*Cic. ad Q.  
frat.*

practise in that point. For as ye ought to haue a great care for the ruling well of your subiects, so ought yee to haue a double care for the ruling well of your owne seruants, since vnto them ye are both a Politick and Oeconomick gouernour. And as e-very one of the people will delight to followe the example of any of the Courtiers, as well in euill, as in good: so what crime so horrible can there be committed & ouer-seene in a courtecour, that will not bee an ex-emplare excuse for any other boldly to commit the like? And therefore in two poynts haue yee to take good heed anent your Court and house- hold. First, in choosing them wise-ly: next, in carefully ruling them whom ye haue chosen.

*Pla. 5. de  
leg.  
Ar. 2. &c.*

It is an olde and true saying, that a kindly Auer will neuer be- come a good horse: for albeit a good education and company bee great helpes to Nature, and education bee therefore most iustly called *Altera natura*: yet is it euill to get out of the  
flesh



flesh, that is bred in the bone, as the  
olde proverbe sayeth. Be verie ware  
then in making choyle of your ser-  
uants and company; — Nam

*Turpinus* *ejicitur, quam non admitti-*  
*tur hospes;*

*Ouid. 3. de*  
*Trist.*

and many respects may lawfully let  
an admission, that will not be suffici-  
ent causes of deprivation.

All your seruants and Court must  
be composed partly of minors, such  
as young Lords, to be brought vp *of the choise*  
in your company, or Pages and *of seruants.*  
such like; and partly of men of prr-  
fite age, for seruing you in such  
roomes, as ought to be filled with  
men of wisdom and discretion.

For the first sort, yee can doe no  
more, but choose them within age, *Ar. 1. 2. 5.*  
that are come of a good and vertuous *pol.*  
kinde, *In fide parentum*, as Baptiline *Cic. ad Q.*  
is vied. For although *anima non venit* *frat.*  
*ex traduce*, but is immediately cre-

ated by God, and infused from a-  
boue: yet it is most certaine, that  
vertue or vice will oftentimes, with  
the heritage, be transferred from the  
parents

*Witness the  
experience of  
the late house  
of Gowrie.*

*Pla. 6. de*

*Leg.*

*Ar. 2. Co.*

*& 1. pol.*

*Pla. 6. de*

*Leg.*

*1. loc. in Pan.*

*Ar. 5. pol.*

*Dem. 2. ph.*

parents to the posteritie, and runne  
on a blood (as the proverbe is) the  
sicknesse of the minde becomming as  
kindely to some races, as these sicke-  
nesses of the bodie, that infects in  
the seede. Especially choose such mi-  
nors, as are come of a true and honest  
race, & haue not had the house wher-  
of they are descended, infected with  
falshood.

And as for the other sorte of your  
companie and seruants, that ought  
to be of perfect age; first, see that  
they be of a good fame, and without  
blemish: otherwise, what can the  
people thinke, but that ye haue cho-  
sen a company vnto you, according to  
your owne humour; and so haue pre-  
ferred these men, for the loue of their  
vices and crimes, that yee knew them  
to be guiltie of? For the people that  
see you not within, cannot iudge of  
you, but according to the outward  
appearance of your actions and com-  
panie; which onely is subiect to their  
sight. And next, see that they be in-  
duced with such honest qualities, as  
are

are meete for such offices, as yee ordeaine them to serue in; that, your iudgement may bee knowne in imploying euerie man according to his gifts. And shortly, follow good king *Dauids* counsell in the choise of your seruants, by setting your eies vpon the faithfull and vpright of the land to dwell with you.

*Plat. 7. de  
Rep. 3. & 12  
de L. Arist.  
5. & 6. Pol.*

*Psal. 101.*

But heere I must not forget to remember, and according to my fatherly authoritie, to charge you to preferre specially to your seruice, so many as haue truly serued, and are able for it; the rest, honorably to reward them, preferring their posteritie before others, as kindliest: so shall yee not onely be best serued, (for if the haters of your parents cannot loue you, as I shewed before, it followeth of necessitie their louers must loue you) but further, yee shall kyth your thankfull memorie of your father, and procure the blessing of these old seruants, in not missing their olde master in you; which otherwaies would be turned in a prayer for mee,

*A transmissi-  
on of bene-  
dictio kind-  
nesse.*

G

and



and a curse for you. Use them therefore when God shall call me, as the testimonies of your affection towards me: trusting and aduancing those farthest, whom I found faithfullest: which ye must not discern by their rewards at my hand (for rewards, as they are called *Bona fortuna*, so are they subiect vnto fortune) but according to the trust I gaue them; hauing oft-times had better hart then hap to the rewarding of sundrie. And on the other part, as I with you to kyth your constant loue towards them that I loued, so desire I you to kyth in the same measure, your constant hatred to them that I hated: I meane, bring not home, nor restore not such, as yee finde standing bannished or forefaulted by me. The contrarie would kyth in you ouer great a contempt of me, and lightnesse in your owne nature: for how can they bee true to the Sonne, that were false to the Father?

But to returne to the purpose a-  
 gent the choise of your seruants, yee  
 shall

shall by this wise forme of doing, eschew the incouuenients, that in my minoritie I fell in, anent the choise of my seruants. For by them that had the commaund where I was brought vp, were my seruants put vnto me; not choosing them that were meetest to serue me, but whom they thought meetest to serue their turne about me; as kythed well in many of them at the first rebellion raised against me: which compelled mee to make a *Admonitory and neere example.* great alteration among my seruants.

And yet the example of that corruption, made me to be long troubled there-after with solliciters, recommending seruants vnto me, more for seruing in effect, their friends that put them in; then their master that admitted them. Let my example then teach you to follow the rules heere set downe: choosing your seruants *Ar. 2. pol.* for your owne vse, and not for the vse of others. And since yee must be *communis parens* to all your people, so choose your seruantes indifferentlie out of all quarters; not respecting

other mens appetites, but their owne qualities. For as yee must command all, so reason would, yee should be serued out of all, as yee please to make choise.

*Of the officers of the crowne.*

*Pl. 3. de Rep.*

*Cic. ad Q.*

*frat.*

*Isot. in Pa-*

*nath. ad Nic.*

*& de pace.*

*Thuc. 6.*

*Plut. in pol.*

*Plato in*

*Phedr. &*

*Menex.*

*Ar. 5. pol.*

*Is. in Sym.*

*Tac. 3. his.*

*Cur. 18.*

But specially take good heede to the choise of your seruants, that ye praeferre to the offices of the crowne and estate: for in other offices ye haue onely to take heede to your owne weale; but these concerne likewise the weale of your people; for the which yee must bee answerable to God. Choose then for all these offices, men of knowne wisdom, honestie, and good conscience; well practised in the points of the craft, that yee ordaine them for; and free of all factions and partialities: but specially free of that filthie vice of Flatterie, the pest of all Princes, and wracke of Republickes. For since in the first part of this treatise, I for-warned you to be warre with your owne inwarde flatterer *φιλαυρία*, howe much more should yee be warre with outwarde flatterers, who are nothing so sibe to you,



you, as your selfe is; by the selling of such counterfeit wares, onely preasing to ground their greatnesse vpon your ruines? And therefore be carefull to praeferre none, as ye will be answerable to God, but onely for their woorthinesse. But specially choose honest, diligent, meane, but respon- fall men, to be your receauers in money matters: meane I say, that yee may when ye please, take a sharpe account of their intromission, without perill of their breeding any trouble to your estate: for this ouer-sight hath beene the greatest cause of my mis-thriuing in mony matters. Especial-ly, put neuer a forrainger, in any principall office of estate: for that will neuer faile to stirre vp sedition and enuy in the countrie-mens hearts, both against you and him. But (as I said before) if God prouide you with more countries then this; choose the borne men of euery countrey, to bee your chiefe counsellors therein.

*Of publicke  
receauers.*

*A speciall  
principle  
in policie.*

*Ar. 5. pol.  
Cic. ad. Q.  
frat.*

And for conclusion of my aduice,  
anent the choise of your seruants,

*Pla. in T.  
Al. in pol.  
C. 5. de I.  
Ar. 2. de.*

delight to be serued with men of the noblest blood that may bee had: for besides that their seruice shall breede you great good-will and least enuie, contrarie to that of start-ups; ye shall oft finde vertue follow noble races, as I haue said before speaking of the Nobilitie.

*Government  
of the Court.  
Isoc. in A-  
trop.*

*d. in Pasath*

*Ar. 2. pol.*

Now, as to the other point, a-  
nent your gouerning of your ser-  
uants when yee haue ehosen them;  
make your Court and companie to  
be a paterne of godlinesse and all ho-  
nest vertues, to all the rest of the peo-  
ple. Be a dayly watch-man ouer your  
seruants, that they obey your lawes  
præcisely: for howe can your lawes  
be kept in the countrey, if they bee  
broken at your eare? Punishing the  
breache thereof in a Courteour, more  
seuerly, then in the person of any o-  
ther of your subiects: and about all,  
suffer none of them (by abusing their  
credite with you) to oppresse or  
wrong any of your subiects. Bee  
homely or strange with them, as yee  
thinke their behauiour deserueth, and  
their

their nature may beare with. Thinke  
 a quarrellous man a pest in your com- *Tac. 1. hist.*  
 panie. Bee carefull euer to preferre *Val. 1. 2.*  
 the gentlest natured and trustiest, to *Curt.*  
 the inwardest offices about you; espe-  
 cially in your chalmers. Suffer none  
 about you to meddle in any mens *Demost.*  
 particulars; but like the Turkes Iani- *8. Phil.*  
 fares, let them know no Father but *Sal. in Cat.*  
 you, nor particular but yours. And if *Lib. 22.*  
 any will meddle in their kin or friends  
 quarrelles, giue them their leaue: for  
 since yee must bee of no surname nor  
 kinne, but equall to all honest men;  
 it becommeth you not to be followed  
 with partiall or factious seruantes.  
 Teach obedience to your seruantes,  
 and not to thinke themselves ouer- *Tac. eod.*  
 wise: and, as when any of them de- *& 1. An.*  
 serueth it, yee must not spare to put  
 them away; so, without a seene cause  
 change none of them. Paye them, as  
 all others your subiects, with premi-  
 um or pena as they deserue; which *The ground*  
 is the very ground-stone of good go- *stone of good*  
 uernement. Employ euery man as *gouernment.*  
 yee thinke him qualified, but yf not *Ar. 5. po.*  
*Ta. in Ar.*  
*Dim. 1. 52.*



Xen. in A-  
ges.  
Is. in Sym.  
Eccl. ad Ph.  
Id. de per-  
mutat  
Cic. ad.  
Q. frat.

1. King. 10.

Of Marriage.

Gen. 2. 23.

one in all thinges, lest he wax proud,  
and be enuied by his fellowes. Loue  
them best, that are plainest with  
you, and disguise not the truth for  
all their kinne: suffer none to be euill  
tongued, nor backe-biters of them  
they hate, commaund a heartly and  
brotherly loue among all them that  
serue you. And shortly, maintaine  
peace in your Court, bannish enuie,  
cherish modestie, bannish deboshed  
insolence, foster humilitie, and re-  
presse pride: setting downe such a  
comely and honorable order in all  
the points of your seruice; that when  
strangers shall visit your Court, they  
may with the Queene of *Sheba*, ad-  
mire your wisdom in the glory of  
your house, and comely order among  
your seruants.

But the principall blessing that ye  
can get of good companie, will stand  
in your marrying of a godly and ver-  
tuous wife: for she must be nearer vn-  
to you, then any other company, be-  
ing *Flesh of your flesh, and bone of your  
bone*, as *Adam* said of *Hewah*. And  
because

because I know not but God may call me, before ye be ready for Mariage; I will shortly set downe to you here my aduice therein.

First of all consider, that Mariage is the greatest earthly felicitie or miserie, that can come to a man, according as it pleaseth God to blesse or curse the same. Since then without the blissing of GOD, ye can not looke for a happie successe in Mariage; ye must be carefull both in your *Preparation to Mariage.* preparation for it, and in the choise and vsage of your wife, to procure the same. By your preparation, I meane, that ye must keepe your bodie cleane and vnpolluted, till ye giue it to your wife; whome to onely it belongeth. For how can yee iustlie craue to bee ioyned with a pure Virgine, if your bodie be polluted? Why should the one halfe be cleane, and the other defiled? And although I knowe, Fornication is thought but a light and a veniall sinne, by the most part of the world; yet remember well what I saide to you in my first booke

anent

anent conscienc : and count euerie  
finne and breache of Gods law , not  
according as the vaine world esteemeth  
of it; but as God the iudge and  
maker of the lawe accounteth of the  
same . Heare God commanding by  
the mouth of *Paule*, to *abstaine from*  
*Fornication*, declaring that the *Fornicator*  
*shall not inherite the kingdome of*  
*heaven*: and by the mouth of *Iohn*,  
reckoning our Fornication amongst  
other greuous sinnes , that debarres  
the committers amongst *Dogges and*  
*Swine*, *from entrie in that spiritnall and*  
*heauenly Ierusalem* . And consider, if a  
man shall once take vpon him , to  
count that light , which God calleth  
heauie ; and veniall that , which God  
calleth greuous ; beginning first to  
measure any one sinne by the rule of  
his lust and appetites, and not of his  
conscience ; what shall let him to doe  
so with the next , that his affections  
shall stirre him to , the like reason ser-  
uing for all : and so to go forward till  
he place his whole corrupted affecti-  
ons in Gods roome ? And then what  
shall

1. Cor. 6.  
10.

Reuel. 22.  
15.

The danger-  
ous affects  
of lust.



shall come of him; but, as a man gi-  
 uen ouer to his owne filthie affecti-  
 ons, shall perish into them? And be-  
 cause we are all of that nature, that  
 sibbest examples touches vs neerest,  
 consider the difference of successe  
 that God granted in the Mariages of  
 the King my grandfather, and mee  
 your owne father: the reward of his  
 incontinenzie, (proceeding from his  
 euill education) being the suddaine  
 death at one time, of two pleasant  
 young Princes; and a daughter onely  
 borne to succeed to him, whome he  
 had neuer the hap, so much as once  
 to see or blesse before his death: lea-  
 uing a double curse behinde him to  
 the land, both a Woman of sex, and  
 a newe borne babe of age to raigne  
 ouer them. And as for the blessing  
 God hath bestowed on me, in gran-  
 ting me both a greater continencie,  
 and the frutes following there-upon;  
 your selfe, and sib folkes to you, are  
 (praise be to God) sufficient witnes-  
 ses: which, I hope the same God of  
 his infinite mercy, shall continue and  
 increase,

*A domestick  
 example.*

1-Cor.6.  
19.

increase, without repentance to mee  
and my posteritie. Bee not ashamed  
then, to keepe cleane your bodie,  
which is the Temple of the holy Spi-  
rit, notwithstanding all vaine allure-  
ments to the contrarie: discerning  
truely and wisely of euery vertue and  
vice, according to the true qualities  
thereof; and not according to the  
vaine conceits of men.

As for your choise in Mariage, re-  
spect chiefly the three causes, where-  
fore Mariage was first ordained by  
God: and then ioyne three accesso-  
ries, so far as they may bee obtained,  
not derogating to the principalles.

*Mariage or-  
dained for  
three causes.  
1st. 7. pol.*

The three causes it was ordeined  
for, are, for staying of lust, for procre-  
ation of children, and that man should  
by his wife get a helper like himselfe.  
Deferre not then to Marie till your  
age; for it is ordeined for quenching  
the lust of your youth. Especially a  
King must tymously Marie for the  
weale of his people. Neither Marie  
ye, for any accessorie cause or world-  
ly respects, a woman vn-able, either  
through

*Id. cap.*

through age, nature, or accident, for procreation of children: for in a king, that were a double fault, as wel against his owne weale, as against the weale of his people. Neither also Marie one of knowne euill conditions, or vicious education: for the woman is ordained to be a helper, and not a hinderer to man.

The three accessories (which as *Accessorie causes of Mariage.* I haue said, ought also to be respected, without derogating to the principall causes) are beautie, riches, and friendship by alliance, which are all *Aeg. Ro. 2. de reg. pr.* blessings of God. For beautie increaseth your loue to your Wife, contenting you the better with her, without caring for others: and riches and great alliance, doe both make her the abler to be a helper vnto you. But if, ouer great respect beeing had to these accessories; the principall causes be ouer-seene (which is ouer oft practised in the worlde) as of themselues they are a blessing being well vsed; so the abuse of them will turne them in a curse. For what can all these world-  
lie



lie respects auaille, when a man shall finde himseife coupled with a Diuell, to be one flesh with him, and the halfe marrow in his bed? Then (though too late) shall he finde that beautie without bountie, wealth without wisdom, and great friendshippe without grace and honestie; are but faire shewes, and the deceatfull masques of infinite miseries.

Math. 13.  
A speciall  
caution in  
Mariage.

But haue yee respect, my Sonne, to these three speciall causes in your Mariage, which flowe from the first institution thereof, *Et cetera omnia adi-cientur vobis*. And therefore I would ratherst haue yon to Marie one that were fully of your owne Religion; her ranke and other qualitie beeing agree-able to your estate. For although that to my great regrate, the number of any Princes of power and account, professing our Religion, be but very small; and that therefore this aduice seemes to be the more strait and difficile: yet yee haue deeply to weigh & consider vpon these doubts: how yee and your WIFE can be of one  
flesh,

flesh, and keepe vnitie betwixt you, beeing members of two opposite Churches: disagreement in Religion bringeth euer with it, disagreement in manners; and the dissention betwixt your Preachers and hers, will breede and foster a dissention among your subiects, taking their example from your familie; besides the perill of the euil education of your children. Neither pride you that yee will be able to frame and make her as yee please: that deceiued *Salomon* the wisest King that euer was: the grace of Perseuerance not being a flowre that groweth in our garden.

Remember also that Mariage is one of the greatest actions that a man doth in all his time, especially in taking of his first wife: and if he Marie first basely beneath his ranke, he wil euer be the lesse accounted of there-after. And lastly, remember to choose your VVife as I aduised you to choose your seruants: that she be of the whole and cleane race, not subiect to the hereditary sicknesses, either of the soule

*For keeping  
the blis-  
pure.  
Pl. 5. de Rep.*

or

*Cic. de Div.  
Arist. de  
gen. An.  
Lucr. 4.*

or the body. For if a man will be carefull to breed horses and dogs of good kindes ; howe much more carefull should hee be , for the breed of his owne loynes? So shall yee in your marriage haue respect to your conscience , honour, and naturall weale in your successours.

When yee are Married, keepe inviolably your promise made to God in your Mariage, which standeth all in dooing of one thing, and abstaining from another: to treat her in all things as your Wife and the halfe of your selfe ; and to make your bodie ( which then is no more yours , but properly hers ) common with none other . I trust I neede not to insist heere to dissuade you from the filthy vice of adulterie : remember onely what solemne promise yee make to God at your Mariage : and since it is onely by the force of that promise that your children succcede to you, which otherwaies they could not doe; æquitie and reason would, yee should keepe your part thereof. God is euen

*Pl. 11. de  
leg.  
Is. in Sym.*



a seuerer auenger of all periuries; *cler. de leg.*  
 and it is no oath made in ieast, that  
 giueth power to children to succeed  
 to great kingdomes. Haue the King  
 my grand-fathers example before  
 your eyes, who by his adulterie, bred  
 the wracke of his lawfull daughter  
 and heire; in begetting that bastard,  
 who vnnaturally rebelled, and pro-  
 cured the ruine of his own Soueraign  
 and sister. And what good her poste-  
 ritie hath gotten sen-syne, of some  
 of that vnlawfull generation, *Bothwell*  
 his treacherous attempts can beare  
 witnesse. Keepe precisely then your  
 promise made at mariage, as ye would  
 wish to bee partaker of the blessing  
 therein.

And for your behauiour to your  
 Wife, the Scripture can best giue  
 you counsell therein. Treat her as  
 your owne flesh, commaund her as  
 her Lord, cherish her as your helper,  
 rule her as your pupill, and please  
 her in all things reasonable; but teach *Arist. 8.*  
 her not to bee curious in things that *Eth. &*  
 belongs her not. Yee are the head, *1. Pol.*

H

She

*Xen. &  
Arist. in  
eco.*

she is your bodie: It is your office to commaund, and hers to obey; but yet with such a sweet harmonie, as shee should be as readie to obey, as yee to commaund; as willing to follow, as yee to goe before: your loue being wholly knit vnto her, and all her affections louingly bent to followe your will.

*Ar. 1. rhet.  
Pl. i. Ma-  
non.  
Aegid. R. de  
reg. pr.  
Pl. 5. de  
Rep. & 7.  
de leg.*

And to conclude, keepe specially three rules with your Wife: first, suffer her neuer to meddle with the politicke gouernment of the Commonweale, but hold her at the Oeconomieke rule of the house; and yet all to be subiect to your direction: keepe carefully good and chaste company about her, for women are the frailest sexe: and bee neuer both angrie at once; but when yee see her in passion, yee should with reason danton yours. For both when yee are settled, yee are meekest to iudge of her errours; and when she is come to her selfe, she may bee best made to apprehend her offence, and reuerence your rebuke.

*A Kings  
behavi-*

If God send you succession, bee  
care-

Carefull for their vertuous education: our towards  
his children.  
 loue them as yee ought, but let them  
 know as much of it, as the gentlenesse  
 of their nature will deserue; contay- Pl. in Tle.  
4. & 5. do  
Rep. & 6.  
& 7. de l.  
Ar. 7. fol.  
 ning them euer in a reuerent loue and  
 feare of you. And in case it please  
 God to prouide you to all these three  
 kingdomes, make your eldest sonne  
*Isaac*, leauing him al your kingdomes;  
 and prouide the rest with private pos- Antiquis  
for obseru-  
ing futuro  
diuision.  
 sessions. Otherwaies by diuiding your  
 kingdomes, yee shall leaue the seede  
 of diuision and discord among your  
 posteritie as befell to this Ile: by  
 the diuision and assignement thereof,  
 to the three sonnes of *Brutus*, *Loecine*, Polid. 1.  
*Abanact*, and *Camber*. But if God  
 giue you not succession, defraud ne- Crownes  
comes not in  
commerce.  
 uer the nearest by right, whatsoeuer  
 conceit yee haue of the person. For  
 Kingdomes are euer at Gods disposi-  
 tion, and in that case we are but liue-  
 rentars, lying no more in the Kings,  
 nor peoples hands to dispossesse the  
 righteous heire.

And as your company should bee  
 a patterne to the rest of the people, so



Pl. in Pol.  
Cic. ad  
Q. frat.

should your person bee a lampe and  
mirrour to your companie : giving  
light to your seruants to walke in the  
path of vertue, and representing vnto  
them such woorthie qualities, as they  
should preasse to imitate.

The right  
use of tem-  
perance.

Ar. 5. pol.

Pol 6.

Cic. 1. of.

3. de inuen.

in Par.

I neede not to trouble you with  
the particular discourse of the foure  
Cardinall vertues, it is so troden a  
path : but I will shortly say vnto you;  
make one of them, which is Tem-  
perance, Queene of all the rest with-  
in you. I meane not by the vulgar in-  
terpretation of temperance, which  
onely consists in *gestu & tactu*, by  
the moderating of these two senses :  
but I meane of that wise moderation,  
that first commaunding your selfe,  
shall as a Queene, commaund all the  
affections and passions of your mind ;  
and, as a Physician, wisely mixe all  
your actions according therto. Ther-  
fore, not onely in all your affections  
and passions, but euen in your most  
vertuous actions, make euer modera-  
tion to bee the chiefe ruler. For al-  
though holinesse be the first and most  
requisite

In Holi-  
nesse.

requisite qualitie of a christian, as proceedeth from a feeling feare and true knowledge of God: yet yee remember how in the conclusion of my first booke, I aduised you to moderate all your outwarde actions flowing there-fra. The like say I now of Iustice, which is the greatest vertue, that properly belongeth to a Kings office.

Use iustice, but with such moderation, as it turne not in tyrannie: otherwaies *summum ius*, is *summa iniuria*. As for example: if a man of a knowne honest life, be inuaded by brigandes or theeues for his purse, and in his owne defence slaie one of them, they being both moe in number, and also knowne to be deboshed and insolent liuers; where by the contrary, he was single alone, being a man of sounde reputation: yet because they were not at the horne, or there was no eye-witnesse present that could verifie there first inuading of him: shall he therefore lose his head? And likewise, by the lawe-

*In Iustice.*  
*Pl. 4. de lego*  
*Ar. 1.*  
*mag. mor*  
*Cic. 1. of.*  
*pro Rab. &*  
*ad Q. f.*  
*Seneca. 1.*

burrowes in our lawes, men are prohibited vnder great pecuniall paines, from any waies inuading or molesting their neighbours person or boundes: if then his horse breake the halter, and pasture in his neighbours meadow, shall hee pay two or three thousand poundes, for the wantonnesse of his horse, or the weakenesse of his halter? Surely no. For lawes are ordained as rules of vertuous and sociall liuing, and not to be snares to trap your good subiectes: and therefore the lawe must be interpreted according to the meaning, and not to the literall sense thereof: *Nam ratio est anima legis.*

Ar. 5. eth.  
Cic. 1. rhet.  
Cic. pro.  
Cic.

And as I said of iustice, so say I of Clemencie, Magnanimitie, Liberality, Constancy, Humilitie, and all other Princely vertues; *Nam in medio stat virtus*: And it is but the craft of the Diuell that falsely coloureth the two vices that are on either side thereof, with the borrowed titles of it, albeit in very deepe they haue no affinitie therewith: and the

The false  
semblance of  
extremities.



two extremities themselves, although they seeme contrary, yet growing to the height, runnes euer both in one. For *in infinitis omnia concurrunt*; and what difference is betwixt extreame tyrannie, delighting to destroy all mankinde; and extreame slackenesse of punishment, permitting euery man to tyrannize ouer his companion? Or what differeth extreame prodigalitie, by wasting of all to possesse nothing; from extreame niggardnesse, by hoarding vp of all to enioy nothing; like the Asse that carrying victuall on her backe, is like to sterue for hunger, and will be glad of thissels for her part? And what is betwixt the pride of a glorious *Nebuchadnezzar*, and the præposterous humilitie of one of the Proud Puritanes, claming to their Paritie, and crying, We are all but vile wormes; and yet will iudge and giue lawe to their King, but will bee iudged nor controlled by none? Surely there is more pride vnder such a ones blacke bonnet, then vnder *Alexander* the

*Their coincidence.*

great his Diademe, as was said of *Dio-  
genes* in the like case.

But about all vertues, studie to  
*The right* knowe well your owne craft, which  
*extention of* is to rule your people. And when I  
*a kings craft* say this, I bid you knowe all craftes.  
 For except yee knowe euery one,  
 howe can yee controlle euery one,  
 which is your proper office? There-  
*Pl.in pol. 5.*  
*de Rep. & c.*  
*pist. 7.*  
*Cic. ad. Q.*  
*frat. &*  
*deor.*  
*Id 1. of.*  
*Id. 1. de fin.*  
 fore besides your education, it is ne-  
 cessary yee delight in reading, and  
 seeking the knowledge of all lawfull  
 things; but with these two restricti-  
 ons: first, that ye choose Idle houres  
 for it, not interrupting therewith the  
 discharge of your office: and next,  
 that ye studie not for knowledge na-  
 kedly; but that your principall ende  
 be, to make you able thereby to vse  
 your office; practising according to  
 your knowledge in all the points of  
 your calling: not like these vaine A-  
 strologians, that studie night and day  
 on the course of the starres, only that  
 they may, for satisfying their curio-  
 sitie, knowe their course. But since  
 all artes and sciences are linked eue-  
 rie

tie one with other, their greatest principles agreeing in one (which mooued the Poets to faine the nine Muses to be all sisters) studie them, that out of their harmonic, ye may sucke the knowledge of all faculties; and consequently, be on the counsell of all crafts, that yee may be able to containe them all in order, as I haue already saide. For knowledge and learning is a light burthē, the waight whereof will neuer presse your shoulders.

First of all then, studie to be well seene in the Scriptures, as I remembred you in the first booke; as well for the knowledge of your owne saluation, as that ye may be able to containe your Church in their calling, as *Custos utriusque Tabula*. For the ruling them well, is no small point of your office; taking specially heede, that they vague not from their text in the Pulpit: and if euer yee would haue peace in your land, suffer them not to meddle in that place with the estate or policie: but punish seuerally

The Scrip-  
ture.  
Deut. 17.



lie the first that praesumeth to it. Doe nothing towards the without a good ground and warrant; but reason not much with them: for I haue ouermuch forsaited them with that, and it is not their fashion to yeeld. And suffer no conuentions nor meetings among Church-men, but by your knowledge and permission.

*Of the lawes  
municipall.*

Next the Scriptures, studie well your owne lawes: for how can yee discern by the thing ye know not? But preasse to drawe all your lawes and processees, to be as short & plaine as ye can: assure your selfe the long-someness both of rights and processees, breedeth their vn-sure loose-ness and obscuritie: the shortest being euer both the surest and plainnest forme: and the long-somness seruing onely for the enriching of the Aduocates and Clerks, with the spoile of the whole countrey. And therefore delight to haunt your Session, and spie carefully their proceedings; taking good heed, if any bribery may bee tried among them, which can

not

*Plz. 4. de  
Rep. 6.  
de Leg.  
Ar. 1. rh.*

*Ci. 1. de  
Or.  
Sen. m  
Lud.*

*Resort to the  
Session.*

not ouer-seuearly be punished. Spare  
 not to go there, for gracing that farre  
 any that ye fauour, by your præsence  
 to procure them expedition of iu-  
 stice: although that should be speci-  
 ally done, for the poore that can not  
 wait on, or are debarred by mighti-  
 er parties. But when ye are there, re-  
 member the throne is Gods, and not  
 yours, that ye sit in, and let no fauour,  
 nor whatsoeuer respects mooue you  
 from the right. Ye sit not there, as I  
 shew before for rewarding of friends  
 or seruants; nor for crossing of con-  
 temners but only for doing of iustice.  
 Learne also wisely to discerne, be-  
 twixt iustice and æquitie: and for pit-  
 tie of the poore, rob not the riche, be-  
 cause he may better spare it; but giue  
 the little man the larger coat if it bee  
 his: eschewing the errour of young  
*Cyrus* therein. For iustice, by the law,  
 giueth euery man his owne; and  
 æquitie in thinges arbitrall, giueth  
 euery one that which is meetest for  
 him;

*Pla. in pol.**Arist. i.**rhet.**Cic. ad.**Q. frat.**Plat in Is.**Xen. i. Cyr.*

Be an ordinarie sitter in your se-

cret

But specially  
to the secret  
counsell.

Cic. ad  
Q. Frat.  
Tac. l. hist.  
Plin. in  
Demet.

Reading  
of histories.

cret Counsell: that iudicature is one-  
ly ordained for matters of estate, and  
repreſſing of insolent oppreſſions.  
Make that iudgement as compendi-  
ous and plaine as ye can; and ſuffer  
no Aduocates to bee heard there  
with their dilatours, but let euerie  
partie tell his owne tale himſelfe: and  
wearie not to heare the complaints  
of the oppreſſed, *aut ne Rex ſis*. Re-  
mit euerie thing to the ordinarie iudi-  
cature, for eſchewing of confuſion:  
but let it be your owne craft, to take  
a ſharpe account of euerie man in his  
office:

And next the lawes, I would haue  
you to be well verſed in authenticke  
histories, and in the Chronicles of all  
nations; but ſpecially in our owne  
histories (*Ne ſis peregrinus domi*) the  
example whereof moſt neereſly con-  
cernes you. I meane not of ſuch in-  
famous inuectiues, as *Buchanans* or  
*Knoxes* Chronicles: and if any of  
theſe infamous libels remaine vntill  
your dayes, uſe the law vpon the kee-  
pers thereof. For in that point I would  
haue



haue you a Pythagorist, to thinke  
 that the very spirits of these archi- *Plat. in*  
 bellouses of Religion, haue made *Memor.*  
 transition in them that hoardes their  
 bookes, or maintaines their opini-  
 ons; punishing them, euen as it were  
 their authours risen againe. But by *Ar. 1. rh.*  
 reading of authenticke histories and *Pol. 1.*  
 Chronicles, yee shall learne experi- *Plat. in*  
 ence by Theorick, applying the by- *Time.*  
 past things to the present estate, *Cic. 2. de or.*  
*quia*  
*nihil nouum sub sole*: such is the con- *Eccles. 1.*  
 tinuall volubilitie of things earthly,  
 according to the roundnesse of the  
 worlde, and reuolution of the hea-  
 uenly circles: which is exprested by  
 the wheelles in *Ezechiels* visions, and *Ezech. 1.*  
 counterfaieted by the Poets *in rota*  
*Fortune*. And likewise by the know-  
 ledge of histories, yee shall knowe  
 how to behaue your selfe to all Em-  
 bassadours and strangers; being able  
 to discourse with them vpon the e-  
 state of their owne countrey. And a-  
 mong all profane histories, I must  
 not omitte most specially to recom-  
 mend vnto you, the Commentaries  
 of

of *Cæsar*; both for the sweet flowing of the stile, as also for the worthinesse of the matter it selfe. For I haue euer beene of that opinion, that of all the Ethnicke Emperours, or great Captaines that euer was, he hath farthest excelled, both in his practise, and in his precepts in martiall affaires.

*Of the artes  
liberall.  
Senep. 84.*

As for the studie of other liberall artes and sciences, I would haue you reasonably versed in them, but not preassing to bee a passe-maister in any of them: for that can not but distract you from the points of your calling, as I shewed you before: and when, by the enemye winning the towne, yee shall bee interrupted in your demonstration, as *Archimedes* was; your people (I thinke) will looke verie bluntly vpon it. I graunt it is meete yee haue some entrance, specially in the Mathematickes; for the knowledge of the arte militarie, in situation of Campes, ordering of battels, making fortifications, placing of batteries, or such like. And let not this your knowledge bee dead without fruits,

*Liv. l. 24.  
Plut. in  
Marr.*

*Of Mathe-  
matickes.  
Pl. 7. de leg.  
Ar. 2.  
Metaph.*

fruits, as *S. James* speaketh of Faith: *Iam. 2. 17.*  
 but let it appeare in your daily con-  
 versation, and in all the actions of  
 your life.

Embrace true Magnanimitie, not  
 in being vindictiue, which the cor-  
 rupted iudgements of the worlde  
 thinkes to bee true Magnanimitie;  
 but by the contrarie, in thinking your  
 offender not worthy of your wrath,  
 empyring ouer your owne passion,  
 and triumphing in the commanding  
 your selfe to forgiue: husbanding the  
 effects of your courage and wrath, to  
 be rightly employed vpon repelling  
 of iniuries within, by reuenge taking  
 vpon the oppressours; and in reuen-  
 ging iniuries without, by iust warres  
 vpon forraigne enemies. And so, where  
 yee finde a notable iniurie, spare not  
 to giue course to the torrents of your  
 wrath. *The wrath of a King, is like to the* *Pro. 20.*  
*roaring of a Lyon.*

Foster true Humilitie, in banishing *of humilitie?*  
 pride, not onely towards God (con-  
 sidering yee differ not in stufte, but in  
 vse, and that onely by his ordinance,  
 from



Plat. 4. de  
leg.  
Xen. 2. de  
dict. &  
facit. Soc.

from the basest of your people) but also towards your Parents. And if it fall out that my Wife shall out-live me, as euer yee think to purchase my blessing, honour your Mother: set *Beer/sheba* in a throne on your right hand: offend her for nothing, much lesse wrong her: remember her:

*Qua longa decem tulerit fastidia men-  
ses;*

and that your flesh and bodie is made of hers: and beginne not, like the young Lords and Lairdes, your first wars vpon your Mother; but preasse earnestly to deserue her blessing. Neyther deceiue your selfe with many that say, they care not for their Parents curse, so they deserue it not. O inuert not the order of nature, by iudging your superiours, chiefly in your owne particular; But assure your selfe, the blessing or curse of the Parents, hath almost euer a Propheticke power ioyned with it: and if there were no more, honour your Parents, for the lengthening of your owne daies, as God in his law promiseth.

Exod. 10.

themselves. Honour also them that are *in loco Parentum* vnto you, such as your *Xen. 1. & 3.*  
gouernours, vp-bringers; and Pre-*Cyr.*  
ceptours: be thankfull vnto them and  
reward them, which is your ducie and  
honour.

But on the other part, let not this  
true humillitie stay your high indig-  
nation to appeare, when any great op-  
pressours shall praesume to come in  
your presence; then frowne as yee *Cic. ad Q.*  
ought. And in case they vse a colour *frat.*  
of law in oppressing their poore ones,  
as ouer many do; that which yee can-  
not mend by law, mend by the with-  
drawing of your countenance from  
them: and once in the yeare crosse  
them; when their crads come to your  
way, recompencing the oppressour,  
according to Christs parable of the *Ar 5. pal.*  
two debtors. *Mat. 18.*

Keepe true constancie, not onely *Of Constancie.*  
in your kindnesse towards honest *Ar. 4. eth.*  
men; but being also *inuiti animi* *Thuc. 3. 6.*  
gainst all aduersities: not with that *Cic. 1. Of.*  
Stoicke insensible stupiditie, where-  
*& ad Q. P.*

Dei. ad  
Cic.

with many in our daies, preassing to  
winne honour, in imitating that anci-  
ent sect, by their inconstant behavi-  
our in their owne liues; belies their  
profession. But although yee are not  
a stocke, not to feele calamities; yet  
let not the feeling of them, so over-  
rule and doazen your reason, as may  
stay you from taking and vsing the  
best resolution for remedie, that can  
be found out.

Of Libera-  
litie.

Cic. 1. &

2. Of.

Sal. in Iug.

Sen. 4. de

ben.

Vse true Liberalitie in rewarding  
the good, and bestowing frankly for  
your honour and weale: but with  
that proportionall discretion, that e-  
uerie man may be serued according  
to his measure; wherein respect must  
bee had to his rancke, deserts, and  
necessitie. And provide how to haue,  
but cast not away without cause. In  
speciall empaire not by your Libe-  
ralitie the ordinatie rentes of your  
crowne; whereby the estate royall of  
you, and your successours, must be  
maintained, *ne exhaustias fontem libe-*  
*ralitatis*: for that would euer be kept

*sacro sanctum*



*sanctum & extra commercium*:  
 otherwaies, your Liberalitie would  
 decline to Prodigalitie, in helping  
 others with your and your successors  
 hurt. And aboue all, enrich not your  
 selfe with exactions vpon your sub-  
 iects: but thinke the riches of your  
 people your best treasure, by the  
 sinnes of offenders, where no praeuen-  
 tion can auaille, making iustly your  
 commoditie. And in-case necessitie  
 of warres, or other extraordinaries  
 compell you to lift Subsidies, do it as  
 rarely as you can: employing it only  
 to the vse it was ordained for; and  
 vsing your selfe in that case, as *fidas de-*  
*positarius* to your people. *10.*

And principally, exercise true  
 wisdom; in discerning wisely be-  
 twixt true and false reportes: first  
 considering the nature of the person  
 reporter; next, what entresse he can  
 haue in the weale or euill of him, of  
 whom hee maketh the report; third-  
 lie, the likeli-hoode of the purpose  
 it selfe; and last, the nature and by-  
 past

*Isoc. ep. 7.**Xen. 8.**Cyr.**Phil. Com.**10.**Ar. 5. pol.**Anent re-  
porters.**Isoc. ad Pb.**in Panath**& de per.**Cic. ad Q. fr.**Plus. de**curios.*

past life of the dilated person : and  
where yee finde a tratler, away with  
him. And although it be true, that a  
Prince can neuer without secrecie  
doe great things, yet it is better oft-  
times to trie reports, then by credu-  
litie to foster suspicion vpon a honest  
man. For since suspicion is the Ty-  
rants sicknesse, as the fruits of an euill  
Conscience, *potius in alteram partem*  
*peccato* : I meane, in not mistrusting  
one, whom to no such vn honesty was  
knowne before. But as for such as haue  
slipped before, former experience  
may iustly breed preuention by fore-  
sight.

If. de pac.  
Cic. 3. Of.

And to conclude my aduise anent  
your behauiour in your person; con-  
sider that God is the authour of all  
vertue, hauing imprinted in mens  
minde by the verie light of nature,  
the loue of all morall vertues; as was  
seene by the vertuous liues of the  
olde Romaines: and preasse then to  
shine as farre before your people in  
all vertue and honestie; as in great-  
nesse

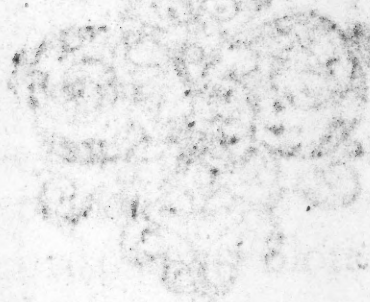
Cic. 3.  
Thy.

nesse of ranke : that the vse thereof in  
all your actions, may turne , with  
time , to a naturall habitude in you ;  
and as by the hearing of your lawes.  
so by their sight of your person,  
both their eyes and their eares,  
may leade & allure them  
to the loue of vertue,  
and hatred of  
vice.





the same manner as  
the first of the two  
circumstances, the first, when  
time, to the end of the  
world, is the meeting of the law  
to be their highest and most  
perfect: their eyes and the  
may lead to a further  
to the house of the  
and the



OF

OF  
A KINGS BEHAVIOR  
IN INDIFFERENT  
THINGS.

THE THIRD BOOKE.



Tis a true olde  
saying, That a  
King is as one  
set on a stage,  
whose smallest *C. ph. 8. 3.*  
action and ge- *de leg.*  
stures, all the *Ouid. ad*  
people gazing- *Lin.*  
*Quint. 4.*  
*decl.*

he doe behold : and therefore al-  
though a King be neuer so praeise in  
the discharging of his office, the peo-  
ple, who seeth but the outward part,  
will euer iudge of the substance, by  
the circumstances; and according to  
the outward appearance, if his be-  
hauour bee light or dissolute, will

conceiue præ-occupied conceits of the Kings inward intention : which although with time, the trier of all truth, it will euanish, by the euidence of the contrary effects, yet *interim patitur iustus*; and præ-iudged conceits will in the meane time breed contempt, the mother of rebellion and disorder. And besides that, it is certaine that all the indifferent actions and behauiour of a man, haue a certaine holding and dependance, either vpon vertue or vice, according as they are vsed or ruled: for there is not a middes betwixt them, no more then betwixt their rewardes, heauen and hell.

Indifferent  
actions and  
their depen-  
dencie.  
Plato in  
Phil. & 9  
de leg.

Be carefull then, my Sonne, so to frame all your indifferent actions and outward behauiour, as they may serue for the furtherance and forth-setting of your inward vertuous disposition :

Two sorts  
of them.

The whole indifferent actions of a man, I diuide in two sorts: In his behauiour in things necessarie, as food, sleeping, raiment, speaking, writing, and



and gesture; and in things not necessarie; though conuenient and lawfull, as pastimes or exercises, and vsing of companie for recreation.

As to the indifferent things necessary, although that of themselves they cannot be wanted, and so in that case are not indifferent; as like-waies in case they be not vsed with moderation, declining so to the extremitie which is vice; yet the qualitie and forme of vsing them, may smell of vertue or vice, and be great furtherers to any of them.

*First sort &  
how they bee  
indifferent.*

To beginne then at the things necessary; one of the publickest indifferent actions of a King, and that manifest, especially strangers, will narrowly take heede to; is his manner of refection at his Table, and his behauiour thereat. Therefore, as Kings

*Formes at  
the Table.*

use oft to eat publickly, it is meet and honorable that ye also doe so, as well to eschew the opinion that yee loue not to haunt companie, which is one of the markes of a Tyrant: as likewise, that your delight to eat priuaty,

*Xen. in  
Cyr.*

privatly, bee not thought to be for  
private satisfiing of your gluttonie;  
which ye would be ashamed should  
be publikely seene. Let your Ta-  
ble be honourable served; but serue  
your appetite with fewe dishes, as  
young *Cyrus* did: whiche both is  
holesommet, and freest from the  
vice of delicacie, which is a degree  
of gluttonie. And vse most to eate  
of reasonable-grosse, and common-  
meats; aswell for making your bodie  
strong and durable for travell at all  
occasions, either in peace or in warre:  
as that ye may be the hartlier recea-  
ued by your meane subiects in their  
houses, when their cheere may suf-  
fice you: which otherwaies would  
be imputed to you for pride and dain-  
tinesse, and breed coldnesse and dis-  
daine in them. Let all your food be  
simple, without composition or fau-  
ces; which are more like medecines  
then meat. The vsing of them was  
counted amongst the auncient Ro-  
manes a filthie vice of delicacie; be-  
cause they serue onely for pleasing of  
the

*Xen. I.  
Cyr.*

*Plut. in  
Apoth.*

*Sen. ep. 56.*

the tast, and not for satisfying of the  
 necessitie of nature; abhorring *Apicius* Sen. de con.  
Sol. ad. Ab.  
Iuuen. sat. 2  
 their owne citizen for his vice of de-  
 licacie and monstrous gluttony. Like  
 as both the Græcians and Romanes  
 had in detestation the very name of *Philoxenus*, Arist. eth. for his filthie wish of a  
 Crane-craig. And therefore was that  
 sentence vsed amongst them against  
 these artificiall false appetites, *opti-  
mum condimentum fames.* But be warre Xen. de dict.  
& fals.  
Socr.  
Laert. in  
Socr.  
Cic. 5. Tus.  
Plat. 6. de  
Leg.  
Plin. l. 14.  
 with vsing excesse of meat and drinke;  
 and chiefly be warre of drunkenesse,  
 which is a beastly vice, namely in a  
 King: but specially be warre with it,  
 because it is one of those vices that in-  
 creaseth with age. In the forme of  
 your meat-eating, be neither vnciuill,  
 like a grosse Cynicke; nor affectatlie  
 mignarde like a daintie dame; but  
 eat in a manlie, round, and honest  
 fashion. It is no waies comely to dis-  
 patch affaires, or to be pensive at Cic. 1. off.  
 meat; but keepe then an open and  
 cheerefull countenance, causing to  
 reade pleasant histories vnto you, that  
 profit may be mixed with pleasure:  
 and



And when ye are not disposed, entertaine pleasant, quicke, but honest discourses.

*Of sleepe.  
Pl. 4. 7. do  
lex.*

And because meat prouoketh slee-  
ping, be also moderate in your sleepe;  
for it goeth much by vse: and remem-  
ber that if your whole life were diui-  
ded in foure parts, three of the would  
be found to be consumed on meat,  
drinke, sleepe, and vnnecessarie occu-  
pations.

*Best forme of  
diet.*

But albeit ordinarie times woulde  
commonly bee kept in meat and  
sleepe; yet vse your selfe some-times  
of so, that any time in the foure and  
twentie houres may be alike to you  
for any of them, that thereby your di-  
et may be accommodate to your af-  
fares, and not your affaires to your di-  
et: not therefore vsing your selfe to  
ouer great softnesse and delicacie in  
your sleepe, more then in your meat;  
and specially in-case ye haue ado with  
the warres.

*Forme in the  
Chalmer.*

Let not your Chalmer be throng  
and common in the time of your rest,  
as well for comlinesse, as for eschew-  
ing

ing of carrying reports out of the fame. Let them that haue the credit to serue in your Chalmer, be trustie and secret: for a King will haue need to vse secrecie in many things: but yet behaue your selfe so in your greatest secrets, as yee need not be ashamed, suppose they were all proclaimed at the mercate crosse. But specially see that those of your Chalmer be of a sound fame, and without blemish.

Take no heede to any of your *Dreames* not to be taken heed to. for all Prophecies, visions, and propheticke dreames are accomplished and ceased in Christ. And therefore take no heede to freets either in dreames, or any other things: for that errour proceedeth of ignorance, and is vnworthie of a Christian; who should bee assured, *Omnia esse pura puris*, as *Paule* sayeth; all Rom. 14. Tit. 1. daies and meats being alike to Christians.

Next followeth to speake of rayment, the on-putting whereof is the Of apparell, ordinarie action that followeth next  
to

Ifo. de reg.

C. I. Of.

Pl. de reg.

to sleepe. Bee also moderate in your raiment; neyther ouer superfluous, like a deboshed waister; nor yet ouer base, like a miserable wretch; not artificially trimmed and decked, like a Courtizane; nor yet ouerfluggishly cloathed, like a countrie-clowne; nor ouer lightly, like a Candie-souldier, or a vaine young Courtier; nor yet ouer grauely, like a Minister. But in your garments be proper, cleanly, comely and honest: wearing your cloathes in a carelesse, yet comely forme: keeping in them a midde forme, *inter Togatos & Paludatos*; betwixt the grauitie of the one, and lightnesse of the other, Thereby to signifie, that by your calling yee are mixed of both the professions; *Togatus*, as a iudge making and pronouncing the lawe; *Paludatus*, by the power of the sword: as your office is likewise mixed, betwixt the Ecclesiasticall and ciuill estate. For a King is not *merè laicus*, as both the Papistes and Anabaptistes would haue him; to the which error also the Puritanes incline ouer-farre.

But



But to returne to the purpose of garments, they ought to be vsed according to the first institution by God; which was for three causes: first to hide our nakednesse and shame; next and consequently, to make vs more comely; and thirdly, to preserve vs from the iniuries of heate and colde. If to hide our nakednesse and shameful parts, then these naturall parts ordained to be hid, should not be represented by any vndecent formes in the cloathes; and if they should helpe our comelinesse, they should not then by their painted preened fashion, serue for baits to filthie lechery; as false haire and fairding does amongst vnchaste women: and if they should preserve vs from the iniuries of heat and cold, men should not, like senselesse stones, contemne God, in lighting the seasons; glorying to conquer honour on heat and colde. And although it bee praise-worthie and necessarie in a prince, to be *patiens algoris & astus*, when he shall haue adoe with warres vpon the fieldes; yet I thinke

thinke it meete that ye go both clothed and armed; than naked to the battell; except you would make you light for away-running: and yet for cowards, *metus addit alas*. And shortly, in your cloathes keepe a proportion, as well with the seasons of the yeare, as of your age: in the fashions of them being carelesse, vsing them according to the common forme of the time, some-times richelier, some-times meanlier cloathed as occasion serueth, without keeping any precise rule therein. For if your minde be founde occupied vpon them, it will be thought idle otherwaies, and yee shall bee accounted in the number of one of these *compti iuuenes*; which will make your spirit and iudgement to bee lesse thought of. But specially eschewe to bee effoeminate in your cloathes, in perfuming, preening, or such like: and faile neuer in time of warres to be galliardest and brauest, both in cloathes and counterance. And make not a foole of your selfe in disguising or wearing long haire or nailes,

Ch. I. Of.

Ar. ad  
Alex.

nailes, which are but excrements of nature, and bewray such misusers of them, to be either of vindictive, or a vaine light naturall. Especially, make no vowes in such vaine and outward things, as concerne eyther meat or cloathes.

Let your selfe and all your Court *What ordi-  
narie armour  
to be vsed at  
Court.* weare no ordinarie armour with your cloathes, but such as is knightly and honourable: I meane rapier-swords, and daggers. For roylefome weapons in the Courte, betokens confusion in the countrey. And therefore banish not onely from your Court, all traiterous offensive weapons, forbidden by the lawes; as gunnes and such like; whereof I spake alreadie; but also all traiterous defensue armes, as secretes, plate-sleeues, and such like vnseene armour. For, besides that the wearers thereof, may be præsupposed to haue a secret euill intention, they want both the vses that defensue armour is ordained for: which is, to be able to holde out violence, and  
K by



by their outward glauncing in their enemies eyes, to strike a terrour in their hearts. Where by the contrarie, they can serue for neither; being not onely vnable to resist, but dangerous for shots, and giuing no outwarde show against the enemy: being onely ordained, for betraying vnder trust; whereof honest men should be ashamed to beare the outwarde badge, not resembling the thing they are not. And for answer against these arguments, I know none but the olde Scottes fashion: which if it be wrong, is no more to be allowed for auncientnesse, then the olde Masse is, which also our forefathers vled.

The next thing that yee haue to take heede to, is your speaking and language; wherunto I ioyne your gesture, since action is one of the chiefest qualities, that is required in an oratour: for as the tongue speaketh to the eares, so doth the gesture speake to the eyes of the auditour. In both your speaking and your gesture

*Of language  
and gesture.*

*Ar. 3 ad*

*Theod.*

*Cic. in or.*

*ad Q. frat.*

*et ad Br.*

sure, vse a naturall and plaine forme, Cic. 2. of  
 not fairded with artifice: for (as the  
 French-men say) *Rien contre-faict fin*:  
 but eschewe all affectate formes in  
 both.

In your language be plaine, ho- Id. red.  
 nest, naturall, comely, cleane, short,  
 and sententious: eschewing both the  
 extremities, as well in not vsing any  
 rusticall corrupt leid, as booke lan-  
 guage, and Pen and Inkhorne termes;  
 and least of all mignard and effemi-  
 nate termes. But let the greatest part  
 of your eloquence consist in a natu-  
 rall, cleane, and sensible forme of Id. ad Q.  
 the deliuerie of your minde, builded frat. &  
ad Brut.  
 euer vpon certaine & good grounds;  
 tempering it with grauitie, and quick-  
 nesse, or merrinesse; according to  
 the subiect, and occasion of the time;  
 not taunting in Theology, nor allad-  
 ging and prophaning the Scripture  
 in drinking purposes as ouer many  
 doe.

Vse also the like forme in your Id. 1. of.  
 gesture; neither looking fully, like a  
 stupide pedant, nor vnseetly, with

*Phil. ad**Alex.**Cic. 2. Of.**but .1.**Wist. 4.**Aeth.**Cic. ad As.**Is. de reg. &**Is. Evang.*

an vne such morgue, like a new-com-  
 ouer Cavalier: but let your behavi-  
 our be naturall, graue, and according  
 to the fashion of the countrey. Be not  
 ouer sparing in your courtesies; for  
 that will be imputed to incivilitie and  
 arrogancie: nor yet ouer prodigall in  
 iowking or noddling at euery step; for  
 that forme of beeing popular, be-  
 commeth better aspiring *Absalons*,  
 then lawfull Kings: framing euer your  
 gesture according to your present  
 actions: looking grauely and with a  
 maiestie when ye sit in iudgement, or  
 giues audience to Embassadours;  
 homely, when ye are in priuate with  
 your owne seruants; merily, when  
 yee are at any pastime or merrie dis-  
 course; and let your countenance  
 smell of courage and magnanimitie  
 when yee are at the warres. And re-  
 member (I say ouer againe) to be  
 plaine and sensible in your language:  
 for besides that it is the tongues of-  
 fice, to be the messenger of the mind;  
 it may be thought a point of imbe-  
 cillitie of spirit in a King, to speake  
 ob-



obscurely; muche more vttrulye as  
if he stode in awe of any in vttering  
his thoughts.

*Cic. 3. Offic.*

*De officiis*

*lib. 3.*

*cap. 1.*

Remember also, to put a difference  
betwixt your forme of language in  
reasoning, and your pronouncing of  
sentences, or declaratour, of your will *Id. 1. Of.*  
in iudgement, or any other waies in *Forme in*  
the pointes in your office. For in the *reasoning.*  
former case, ye must reason pleasant-  
ly and patiently, not like a king but  
like a private man and a scholler; or  
ther waies, your impaciencie of con-  
tradiction will be interpreted to be  
for lacke of reason on your parte.  
Where in the points of your office,  
ye should ripely aduise indeede, be-  
fore ye giue forth your sentence: but  
fra it be giuen forth, the suffering of  
any contradiction, diminisheth the  
Maiestie of your authoritie, and ma-  
keth the processes endlesse. The like *In iudge-*  
forme would also be obserued by all *ment.*  
your inferiour iudges and Magi- *Is. ad Nic.*  
strates. *Cic. ad*  
*Q. fr.*

Now as to your writing, which *of wri.*  
is nothing else, but a forme of en-re-

king and  
what stile  
fitteth a  
Prince.

gistrat speech; vse a plaine, short,  
but stately stile, both in your Procla-  
mations and missiues, especially to  
forraine Princes. And if your engine  
spurre you to write any workes, ey-  
ther in verse or in prose; I cannot  
but allowe you to practise it: but  
take no longsome workes in hande,  
for distracting you from your cal-  
ling.

Cic. I. Of.

Platter not your selfe in your la-  
bours, but before they be set forth, let  
them first be priuily censured by some  
of the best skilled men in that craft,  
that in these workes yee medle with.  
And because your writes will re-  
maine as true pictures of your mind,  
to all posterities; let them be free  
of all vncomelinelle and vn-hone-  
stie: and according to *Horace* his  
counsell.

De arte  
Poetica.

*Nonamque premantur in aenum.*

I meane both your verse and your  
prose; letting first that fury and heat,  
wherewith they were written; coole  
at leasure; and then as an vncouth  
iudge or censor, reuising them o-

uer

yet againe, before they be published,

*qui nescit uox missa reuertit.* Id. eccl.

If yee woulde write worthely,  
choose subiects worthie of you, that  
be not full of vanitie, but of vertue;  
eschewing obscuritie, and deligh-  
ting euer to be plaine and sensible.  
And if ye write in verse, remember  
that it is not the principall part of a  
poeme to rime right, and flow well  
with many prettie words: but the  
chiefe commendation of a poeme Ar. de ars.  
poet.  
is, that when the verse shall bee sha-  
ken sundry in prose, it shall be found  
so rich in quicke inuentions, and  
poeticke flowres, and in faire and  
pertinent comparisons; as it shall re-  
taine the lustre of a poeme, although  
in prose. And I would also aduise  
you to write in your owne language:  
for there is nothing left to be saide  
in Greeke and Latine alreadie; and  
ynewe of poore schollers woulde  
watch you in these languages; and  
besides that, it best becommeth a  
King to purifie and make famous his  
owne tongue; wherein he may goe  
be-



before all his subiectes; as it setteth him well to doe in all honest & lawfull things.

*Of the exercise of the bodie.  
Ke. I. Cyr.*

*Plat. 6. de leg.  
Ar. 7. &  
8. pol.  
Cir. 1. Of.*

*Pl. cod.*

And amongst all vnecessarie things that are lawfull and expedient, I thinke exercises of the bodie most commendable to be vsed by a young Prince, in such honest games or pastime, as may further ability and mainraime health. For albeit I grant it to bee most requisite for a king to exercise his engine, which surely with idlenesse will ruste and become blunt; yet certainly bodily exercise and games are very commendable; as well for banishing of idlenesse (the mother of all vice). as for making his bodie able and durable for trauell, which is very necessarie for a King. But from this count I debarré all rough & violent exercise, as the foot-ball; meeter for larning, then making able the vlers thereof: as likewise such tumbling trickes as onely serue for Comedians & Balladines, to win their breade with. But the exercises that I would haue you  
to

to vse (although but moderately, not making a craft of them) and running, leaping, wrastling, fencing, dauncing, & playing at the catche or tennise, archery, palle maille, and such like other faire & pleasant field games. And the honorablest and most commendable games that yee can vse, are on horse-backe: for it becommeth a Prince best of any man, to be a faire and good horse-man. Vse therefore to ride and danton great and courageous horses; that I may say of you, as *Phillip* said of great *Alexander* his sonne, *καυχήματα ἢ ἵππων*. And especially vse such games on horse-backe, as may teach you to handle your armes thereon; such as the tilt, the ring, and lowe ryding for handling of your sword.

I cannot omit heere the hunting, namelye with running houndes, which is the most honourable and noblest sort thereof: for it is a thee-uisht forme of hunting to shoope with gunnes and bowes; and greyhound hunting is not so martiall a game

*Xe. in Cyr.*

*If. de iug.*

*Plut. in  
Alex.*

*Of hunting.*

In Cyn. 1.  
Cyn. & de  
Rep. Lac.  
Ck. 1. Of.

Cyropaedia.  
Of hauing.

Ar. 10.  
Eth.

game. But because I would not bee  
thought a partial praiser of this sport,  
I remit you to *Xenophon*, an olde and  
famous writer, who had no minde of  
flattering you or me in this purpose:  
& who also setteth downe a faire pa-  
tern, for the education of a yong king,  
vnder the supposed name of *Cyrus*.

As for hauing I condemne it  
not but I must praise it more spa-  
ringly; because it neither resem-  
bleth the warres so neere as hunting  
doth, in making a man hardie, and  
skillfully ridden in all grounds, and  
is more vncertaine and subiect to  
mischances; and (which is worst of  
all) is there-through an extreame  
stirrer vp of passions. But in vsing ey-  
ther of these games obserue that mo-  
deration, that yee slip not there-with  
the houres appointed for your af-  
fares, which ye ought euer pra-  
cisely to keepe: remembering that  
these games are but ordayned for  
you, in enabling you for your office,  
for the which ye are ordained.

And as for sitting house pastimes,  
where



where-with men by driuing time,  
spurre a free and fast ynough run-  
ning horse (as the prouerbe is) al-  
though they are not profitable for the  
exercise eyther of minde or bodie,  
yet can I not vtterly condemne them; *Ar. 8. pol.*  
since they may at times supply the  
roome, which beeing emptie would  
be patent to pernicious idlenes, *quia*  
*nihil potest esse vacuum*. I will not  
therefore agree with the curiositie of  
some learned men in our age, in for- *Dan. de*  
bidding cardes, dice, and other such *luj. al.*  
like games of hazard; although other  
waies surely I reuerence them as no-  
table and godly men. For they are de-  
ceiued therein, in founding their ar-  
gument vpon a mistaken ground;  
which is, that the playing at such  
games, is a kinde of casting of lot, and  
therefore vn-lawfull; wherein they de-  
ceiue themselves. For the casting of  
lot was vsed for triall of the trueth in  
any obscure thing, that other waies  
could not be gotten cleared; and ther-  
fore was a sort of prophesie: where  
by the contrarie, no man goeth to a-  
nie

nic of these plaies, to cleare any ob-  
 scure truth, but onely to gage so  
 much of his owne money, as he  
 pleaseth vpon the hazarde of the  
 running of the cardes or dice; as well  
 as he would doe vpon the speede of  
 a Horse or a Dog; or any such like  
 gaigeour. And so, if they be vnlaw-  
 full, all gaigeours vpon vncertainties  
 must likewayes be condemned. Not  
 that thereby I take the defence of  
 vaine carders and dicers, that waste  
 their money, and their time (whereof  
 fewe consider the preciousnesse) vp-  
 on prodigall and continuall playing;  
 no, I would rather alowe it to bee  
 discharged, where such corruption  
 cannot bee eschewed. But onely I  
 canot condemne you at sometimes,  
 when yee haue no other thing to doe  
 (as a good King will be seldome) and  
 are wearie of reading, or euill dispo-  
 sed in your person; and when it is  
 foule and stormy weather; then, I  
 say, may ye lawfully play at the cards  
 or tables. For as to dycing, I thinke it  
 becommeth best deboshed souldiers

Fig. 1. Of.

to

to play at, on the head of their drums,  
being onely ruled by hazarde, and  
subiect to knauish cogging. And as  
for the chesse I thinke it ouer fonde,  
because it is ouerwise and Philoso-  
phicke a follie. For where all such  
light plaies, are ordained to free mens  
heads for a time, from the fashious  
thoughts on their affaires; it by the  
contrarie filleth and troubleth mens  
heads, with as many fashious toyes  
of the play, as before it was filled with  
thoughts on his affaires.

But in your playing I would haue  
you to keepe three rules: first or yee  
play, consider yee doe it onely for  
your recreation, and resolute to ha-  
zard the losse of all that ye play; and  
next, for that cause play no more then  
ye care to cast among Pages; and last  
play alwaies sayre play precisely, that  
yee come not in vse of tricking and  
lying in iest: otherwise, if ye cannot  
keepe these rules, my counsell is that  
ye alluterly abstain from these plaies.  
For neither a mad passion for losse,  
nor falshood vsed for desire of gaine,  
can

*Rules in  
playing*



can be called a play.

*What choise  
of company.*

*If. de reg.  
Cic. 1. Of.*

*Ar. 2. ad  
Theod.*

Now, it is not onely lawfull, but necessary, that yee haue company meeet for euery thing ye take on hand, as well in your games & exercises, as in your graue and earnest affairs. But learne to distinguish time according to th'occasion ; chosing your company accordingly. Conferre not with hunters at your counsell, nor in your counsell affaires ; nor dispatch not affaires at hunting or other games . And haue the like respecte to the seasons of your age ; vsing your sortes of recreation and company therefore , agreeing there-vnto . For it becommeth best, as kindliest, euery age to smell of their owne qualitie, insolence and vn-lawfull things beeing alwaies eschewed : and not that a colt should draw the plough, and an olde horse runne away with the harrowes . But take heede specially , that your company for recreation, be chosen of honest persons ; not defamed or vicious, mixing filthy talke with merrines. *Corrumpunt bonos mores colloquia praua.*

And

And chiefly abstaine from haunting *Mem.*  
 before your marriage, the idle com-  
 pany of dames, which are nothing  
 else, but *irritamenta libidinis*. Beware  
 likewise to abuse your selfe in ma-  
 king your sporters your counsellors:  
 and delight not to keepe ordinariie  
 in your company, Comedians or  
 Balladines: for the Tyrants delighted  
 most in them, glorying to be both au-  
 thors and actors of Comedies and *Pl. 3. de rep.*  
 Tragoedies themselves. Where-upon *Ar 7. C*  
 the answer that the Poet *Philoxe-*  
*rus* disdainfully gaue to the Tyrant *8. pol.*  
 of *Syracuse* there-anent, is now come *Sen. 1. ep.*  
 in a prouerbe, *reduc me in latomias*. And *Dionis.*  
 all the ruse that *Nero* made of himselfe  
 when he died, was *Qualis artifex pe-*  
*reo?* meaning of his skill in menstral- *Suid.*  
 lie, and playing of Tragoedies: as in-  
 deede his whole life and death, was  
 all but one Tragoedie. *Suet. in*  
*Ner.*

Delight not also to bee in your  
 owne person a player vpon instru-  
 ments, especially on such as com-  
 monly men winne their liuing with:  
 nor yet to be fine of any mechanicke  
 craft:

2. Sep.

Curt. 8.

Liv. 35.  
Xen. in  
Agel  
Cic. ad. Q.  
frat.

A speciall  
good rule in  
gouvernement.

craft: *Leur esprit s' en suit au bout des*  
*daicts*, saith *Du Bartas*: whose works,  
as they are all most worthie to be  
red by any Prince, or other good  
Christian, so would I specially wish  
you to be well versed in them. But  
spare not some-times by merie com-  
pany, to bee free from importuni-  
tie: for yee should be euer mooued  
with reason, which is the onely quali-  
tie whereby men differ from beastes;  
and not with importunitie. For the  
which cause (as also for augmenting  
your Maiestie) ye shall not be so fa-  
cile of accessse-giuing at all times, as  
I haue beene: and yet not altogether  
retired or locked vp, like the Kings of  
*Persia*: appointing also certain houres  
for publicke audience.

And since my trust is, that God  
hath ordayned you for moe King-  
domes then this (as I haue oft alrea-  
die said) preasse by the outward be-  
hauour aswell of your owne per-  
son, as of your court, in all indiffe-  
rent things, to allure preece and preece,  
the rest of your kingdomes, to fol-  
low



low the fashions of that Kingdome of yours, that ye finde most ciuill, easiest to be ruled, and most obedient to the lawes. For these outward and indifferent things, will serue greatly for allurements to the people, to embrace and follow verue. But beware of thraving or constraining them thereto, letting it be brought on with time, and at leasure: specially by so mixing through alliance and daily conversation, the inhabitants of euery Kingdome, with other, as may with time make them to growe and weld all in one. Which may easily be done betwixt these two nations, being both but one Ile of *Britaine*, and already joyned in vnitie of Religion, and language. So that euen as in the times of our Ancestors, the long warres and many bloody battles betwixt these two countries, bred a naturall and hereditarie hatred in euery of them, against the other: the vniting and welding of them hereafter in one, by all sort of friendship, commerce, and alliance; will by the contrarie, pro-

L

duce

*The fruit-  
full effects  
of the uni-  
on.*

*Alreadie  
kithing in  
the happie  
amitie.*

duce and maintaine a naturall and inseparable vnitie of loue amongst them. As we haue alreadie (praise be to God) a great experience of the good beginning hereof, and of the quenching of the olde hate in the hearts of both the people; procured by the meanes of this long and happie amitie, betweene the Queene my dearest Sister and me; which during the whole time of both our raignes hath euer been inuiolably obserued.

*Conclusion  
in forme of  
abridge of  
the whole  
treatise.*

And for conclusion of this my whole treatise, remember, my Sonne, by your true and constant depending vpon God; to looke for a blessing to all your actions in your office: by the outward vsing thereof, to testifie the inward vprightnes of your heart; and by your behauiour in all indifferent things, to set forth the viue image of your vertuous disposition: and in respect of the greatnes and weight of your burthen, to bee patient in hearing, keeping your heart free from preoccupation; ripe in concluding, and constant in your resolution. For  
better

better it is to bide at your resolution, *Thuc. 6.*  
 although there were som defect in it, *Dion. 52.*  
 then by daily changing, to effectuate  
 nothing. Taking the paterne thereof  
 from the microcosme of your owne  
 body: wherein ye haue two eyes, sig-  
 nifying great foresight and proui-  
 dence with a narrow looking in all  
 things; and also two eares, signifying  
 patient hearing, and that of both the  
 parties: but ye haue but one tongue,  
 for pronouncing a plaine sensible, &  
 vniforme sentence; and but one head,  
 and one heart, for keeping a constant  
 and vniforme resolution, according  
 to your apprehension: hauing two  
 hands and two feet, with many fin-  
 gers and toes for quicke execution, in  
 employing all instruments meete for  
 effectuating your deliberations.

But forget not to digest euer your  
 passion, before ye determine vpon a-  
 ny thing, since *Ira furor brevis est: vt* *Hor. lib. 1.*  
 tering onely your anger according *epist.*  
 to the Apostles rule, *Ira scimini, sed ne*  
*peccetis*: taking pleasure, not onely to *Eph. 4.*  
 reward, but to aduance the good;



Ar. 3. pol.  
Dion. 52.

Pla. 9. de  
leg.

which is a chiefe poynt of a Kings glorie (but make none ouergreat, but according as the power of the coun-  
trey may beare) and punishing the euill; but every man according to his owne offence: nor punishing nor blaming the Father for the Sonne, nor the brother for the brother; much lesse generally to hate a whole race for the fault of one: *for noxa caput sequitur.*

And above all, let the measure of your loue to every one, be according to the measure of his vertue; letting your fauour be no longer tyed to any, then the continuance of his vertuous disposition shall deserue: not admitting the excuse vpon a just revenge, to procure ouersight to an injurie. For the first injurie is committed against the partie: but the parties reuenging thereof at his owne hand, is a wrong committed against you, in vsurping your office, whom to onely the sword belongeth, for reuenging of all the injuries committed against any of your people.

Thus

Thus hoping in the goodnesse of God, that your naturall inclination shall haue a happie Sympathie with these precepts, making the wise-mans schoolemaister, which is the example of others, to be your teacher, according to that old verse,

*Felix quem faciunt aliena pericula*

*cautum;*

eschewing so the ouerlate repentance by your owne experience, which is the schoole-maister of fooles; I will for end of all, require you, my Sonne, as euer yee thinke to deserue my fatherly blessing, to keepe continually before the eyes of your minde, the greatnes of your charge: making the faithfull and due discharge thereof, the principall butte ye shoote at in all your other actions: counting it euer the principall, and all your other actions but as accessories, to be employed as middles for the furthering of that principall. And being content to let others excell in other things, let it be your chiefest earthly glorie; to excell in your owne craft: according to the  
worthie

*Plat. in pol.  
Cic. 5. de  
rep.*

worthie counsell and charge of *An-*  
*chises* to his posteritie, in that sublime  
 and heroicall Poet, wherein also my  
 dicton is included;

Virg. 6.  
 Ex.

*Excudent alij spirantia mollius æra,  
 Credo equidem, & viuos ducent de mar-*  
*more vultus,*

*Orabunt causas melius, cœlique meatus  
 Describent radio, & surgentia sydera di-*  
*cent.*

*Tu, regere imperio populos, Romane, me-*  
*mento*

*(Hæ tibi erunt artes) pacique imponere*  
*morem,*

*Parcere subjectis, & debellare super-*  
*bos.*





